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THE
DOCTRINE
OF
TRANSUBSTANTIATION

Fairly argued, and fully refuted ;

IN
ANSWER

TO THE
Many ARGUMENTS offered, in Defence of it,
In TWO BOOKS,

VIZ.

*A Modest and True Account of the chief Points in Controversy
between the Roman-Catholics and the Protestants. By N. C.*

AND

*The Catholic Christian instructed in the Sacraments, Sacrifices,
Ceremonies, and Observances of the Church. By R. C.*

WITH

A Serious and Seasonable ADDRESS to the
Lay Roman-Catholic Subjects of His Majesty
King GEORGE the SECOND.

By Way of PREFACE.

By RICHARD ANDREWS of Chichester.

L O N D O N:

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DOCTINE

TRANSLATION

A. H. S. W. R.



A TABLE of the principal Things
urged in Defence of *Transubstantia-*
tion, which are answered in this
TRACT.

THE *Doctrine explained, and the Method of*
Defence proposed, Page 1

— *Grounded on these Words, This is my Bo-*
dy, which is given for you, which are to be
taken in a literal Sense, proved from Christ's
Words, I am the living Bread which came
down from Heaven; If any Man eat of this
Bread, he shall live for ever, and the Bread
that I will give is my Flesh, &c. 3

From St. Paul's Words, The Cup of Blessing
which we bless, is it not the Communion of
the Blood of Christ? The Bread which we
break, is it not the Communion of the Body
of Christ? 9

— *Whosoever shall eat this Bread, and drink*
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guilty of the Body and Blood of the Lord,

10

— *He eateth and drinketh Damnation to*
himself, not discerning the Lord's Body, 13

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to be proved from those, which is given for
you, 26

C O N T E N T S.

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The Authority of holy Church,

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Though, in his Parables, Christ's Words are to be taken figuratively; yet his Words of the Institution are not,

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If he called himself a Door and a Vine in such Circumstances, as that he must be understood figuratively; it does not follow, That, in other Circumstances, he called Bread and Wine his Body and Blood in a figurative Sense, when he foresaw all Christendom would understand them literally, and yet he has taken no Care to prevent it,

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There is more Reason for understanding the Words Door, and Vine, figuratively, than those of the Institution, 1st, Because the former are delivered as Parables and Similitudes; and, 2dly, Are explained by Christ himself. 3dly, They are so worded as to carry in them the Evidence of a Figure. 4thly, The Church has authorized the literal Sense of the Words of Institution.

And,

C O N T E N T S.

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The Accidents of Bread and Wine may remain without the Substance, the whole Body and Blood of Christ be contained in the Host, nay, in the smallest

C O N T E N T S.

*smallest sensible Particle of it, and the Body of
Christ be at the same Time both in Heaven, and
many Places on Earth, by the almighty Power
of God,*

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*'Tis no more a Contradiction for one Body to be
at once in two Places, than for one Soul to be
at once in the Head and in the Heart,*

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— *Two Bodies to be at once in the self same
Place; as when Christ's Body came in to the
Disciples the Doors being shut,*

ibid.

— *God to subsist in three distinct Persons; one
Person in two Natures, or the same Body after
having returned to the Dust, to be restored at
the Resurrection.*

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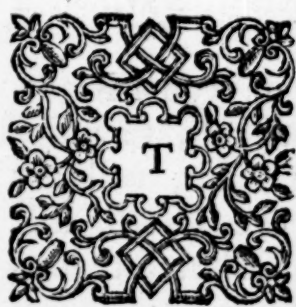
A serious

3 T E H T K O 9



*A serious and seasonable * Address to
the Lay-Roman-Catholic Subjects
of his Majesty King GEORGE the
Second.*

GENTLEMEN,



THOUGH *thoughtless* Men
may profess to believe Things
only because their *Superiors,*
and *Guides in Religion,* en-
join the Belief of them; yet
no Man, *who thinks,* can in
Reality believe otherwise than
as the Things required to be believed appear to
him upon Evidence.

Every Man ought to be sincere in his Pro-
fession of Religion, because he must *himself* give
an Account of it to God, and therefore every
Man should endeavour to understand it as well
as he can; for how can a Man be properly said

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to

* I call it a *seasonable Address,* because as Affairs now
stand between us and *France,* it is not improbable, that
you will be called upon to engage in, or encourage a
new Rebellion.

to be *sincere in professing a Religion*, if, through his own Negligence, he be ignorant with Regard to the Grounds and Foundation of the most important Doctrines and Principles of it? Now, if I myself am accountable to God for my Religion, and therefore must be sincere in my Profession of it; and if I cannot be sincere in my Profession, unless I endeavour to understand it, as far as my Capacity will go; surely it follows, that I who profess *Christianity*, have a Right to search into, and compare the various Forms of the *Christian Religion*, and to judge for myself, which of them is most pleasing to the Divine Being, and to profess that which I think to be so.

That you, *Gentlemen*, have an equal Right, and equal Abilities with Protestants, to judge for yourselves, in this weighty Affair, will not be denied: But, this is your *Unhappiness*, that you are in the Communion of a Church that usurps an Authority (for it was never granted her) to forbid you the Use of your own Understanding in Things of a Religious Nature, and seeing with your own Eyes into the great Concernments of your everlasting State, and that you quietly submit to the Usurpation. Had you Courage enough to break through *those unreasonable Restraints*, which she unjustly, and cruelly, lays you under, and which are commonly Signs of a bad Cause, and would then lay aside your Prejudices, and study the Controversy betwixt you and us impartially; and, for your better Information

mation, would carefully read, and well consider the *holy Scriptures*, (which both Parties allow to be a Revelation of the Mind and Will of God,) and what is wrote by the best Authors; and would also converse with the most judicious Men *on both Sides*; and, at the same Time, seek the divine Guidance; I am firmly persuaded you would soon be convinced, that the Religion of *Rome* is not worth a thousandth Part of that Blood and Treasure, that are wantonly wasted for the Sake of it: And that all the *Absolutions and Indulgences*, with which she allures you, and engages the most of you (secretly or openly) in *her bloody Designs*, and desperate Measures, are too dearly purchased by those Troubles and Damages, which those Engagements, too often, occasion; and by the Hazard of your Lives and Estates, with the certain Ruin of the Souls of those who trust to such feeble Securities for their everlasting Happiness, as those Indulgences and Absolutions are: For it would soon appear, from the gross Absurdities which she espouses, and teaches as divine Verities, that she never can be invested with Power from on high to forgive Sins, or to make void the Sanctions of the divine Law at her Pleasure: For no Man, in his Senses, can believe, that the God of Truth would ever confer so great Power on so erroneous a Church.

As you live under a Government to which you can give no Security for your Allegiance,

by solemn Oaths and Declarations; or which, were you to give, could not be depended upon, because of the *dispensing Power*, which you own to be in the *Church of Rome*, you can never expect to be wholly free from some disagreeable, but (for the Safety of the Government) necessary Restraints, and Burthens, which, perhaps hereafter, (if the Government shall be farther provoked) may be greater and heavier than any you have yet felt.

These Things, and the late *dreadful Ravages* and *inhuman Murthers* that have been committed, with those that, we may suppose, were intended to have been committed, in Favour of a *Pretender* of your Religion, to the Crown of these Realms; and the just Executions that have followed, and that yet may follow, upon some of the Murtherers and Delinquents, should be considered by every Catholic, as Motives to a strict and narrow Search into the Nature, and Grounds of the Principles of *that Religion*, by which he is attached to the *Pretender's Interest*: That so he may the better judge, whether they are so well founded, and of such Importance, as to warrant such violent and desperate Attempts, and to deserve to be adhered to at all Events: And those of you, *Gentlemen*, who shall neglect an Enquiry into these Things, can have no just Cause to think hardly of the Government, though you should be put under what you may think, and call Hardships; seeing, rather than take a little Pains in *reading*,
and

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and *thinking*, you will give yourselves up to the Conduct of a Set of Men, who, by their *Profession* and *Office*, must, necessarily, be Enemies to the gentle Government under which you live; and consequently teach you Disaffection to it; and you will not have the least Pretence for just Complaint; because, by living under this Government, you have an Opportunity of going through the Enquiry without Fear or Hazard; for, if the Effect of it be your *Confirmation in the Romish Faith*, and your *former Adherence to the Romish Cause*, you will, with Regard to the Government, only be liable to be treated as *Papists*, just as you will if you neglect the Enquiry. And if, on the other Hand, your Enquiry has the contrary Effect, and you are convinced that the *Church of Rome is very erroneous*; and therefore forsake her Communion; it will be out of her Power to hurt you, seeing you will be then under the Protection of a *Protestant Government*. Nevertheless,

When a Man, in the due Use of proper Means, has made Choice of that Religion, which, he apprehends, is best warranted by the *sacred Writings*, and best supported by *rational and solid Arguments*; no Losses, Hazards, or Troubles, that he may be exposed to, or undergo, for his Adherence to it, nor indeed any Motive or Consideration whatsoever, should prevail with him to renounce, or forsake it, unless *after Light* should shew him that he is mistaken.

Yet, I affirm, That that Man ought to be esteemed but little less than a *Mad-man*, who, in the Choice of his Religion, without Thought, and with closed Eyes, shall blindly follow the *Priest*, or the Multitude, and as blindly conclude, He is right and safe.

There are some Books that demonstrate, *That the System of the Church of Rome*, as far as it differs from *Protestantism*, is a Heap of Errors and Inconsistencies: These may be too large to be read by the Vulgar. The Subject of the *ensuing Tract* is only the Doctrine of *Transubstantiation*; a Doctrine esteemed of so great Importance by the *Church of Rome*, as that, without the Belief of it, in her Opinion, no Man can be saved; and, for the Disbelief of it, Thousands of Men and Women, who feared God, and wrought Righteousness, have been *murdered by her*. Now, if it shall appear against all that is said for it, by the celebrated Authors of *A Modest and True Account of the chief Points in Controversy between the Roman-Catholics and the Protestants*. — And *The Catholic Christian instructed in the Sacraments, Sacrifices, Ceremonies, and Observances of the Church*. — (which, I apprehend, is a Summary of almost all that ever has been said in Favour of it;) I say, if it shall appear against all that is said for it by those famous Authors, as, I hope, it will to every careful and unprejudiced Reader of the following Tract, that it is as *groundless* and *nonsensical* a Doctrine as was ever taught, or maintained;
every

every good, honest, and intelligent Man will have a just *Idea* of that *erroneous, cruel, and blood-thirsty Church*; and will conclude, That a Church that teaches and maintains such a *monstrous Doctrine*, and, for Want of *Rational and Scriptural Arguments*, enforces the Belief of it with *Fire and Faggot*, can never be the true Church, that is guided by the *Spirit of Truth*; and that is the *mystical Body* of the *mild and merciful Jesus*, who, when his Disciples would have called for Fire from Heaven, to destroy the *Samaritans*, who had refused to receive him; instead of countenancing such a *furious, persecuting, and bloody Temper*, (though on so provoking an Occasion,) gave them a Rebuke, saying, *Ye know not what Manner of Spirit ye are of. The Son of Man came not to destroy Men's Lives, but to save them*, Luke ix. 55, 56.

Though I have argued against *Transubstantiation* only; yet with it falls another Point, of no less Importance to your Church; I mean, *her Infallibility*: For if that (or indeed any other of her Tenets be false,) it necessarily follows, that *she cannot be infallible*: For Infallibility and Error can never reside in the same Subject at the same Time.

Every one of you, *Gentlemen*, who shall be convinced, that your Church errs in *these two fundamental Points*, (if he has not Leisure to go through the whole Controversy,) surely will see it reasonable and necessary, for the Safety of his Soul, Body, and Estate, to desert, and for-

fake her Communion ; and to enter into that of the *Protestant Church*, notwithstanding she is too modest to pretend to be infallible ; which she looks upon as too great a Privilege for any Church on Earth to claim. But,

To change one's Religion requires a good deal of *Resolution* ; for he that does it, though on the best Motives, is sure to be censured, by the Party he leaves, at least as a *Mercenary* and *Time-server*, or a *fickle* and *unstable Man* ; perhaps as one of the vilest of Men : And the Apprehension and Fear of this, is, too often, a fatal Hindrance to the Acknowledgment of the Truth. That Man would indeed be culpable, who should change his Religion on *low and insufficient Motives* ; but nothing can be more justifiable and commendable than to do it, when a Man is convinced that he has hitherto been deceived, and led into Mistakes, that might have been his eternal Ruin, by those to whose Conduct he had *implicitly* and *inconsiderately* committed himself. Yea, his Duty to God, and Regard to his own Peace of Mind, demand it : For, what can a Man do that is *more pleasing to God*, or *more conducive to his own Peace*, than to obey the Dictates of a *well informed Mind* ? Or what can he do that is *more offensive to God*, or *more injurious to the Peace of his own Conscience*, than to profess a Religion that he is convinced is *notoriously erroneous* in the most important Points of it ? And, in Truth, I think, they act a Part not much, if at all, less dif-

displeasing to God, who wilfully remain in Ignorance; and, though the Means of Knowledge are within their Reach, *will not* take and use it, because they would not be convinced if they do err. Such a *voluntary Ignorance* seems to be very near, if not equally faulty with acting contrary to the Convictions of one's own Mind.

I am persuaded, that many of you, Gentlemen, are equal to the *most*, perhaps to the *greatest*, of those, who are called your Teachers; and that you are, by far, *superior to many of them*, in Capacity for discerning between Truth and Error: Is it not surprizing, then, that when it is the natural Right of every Man to chuse his Religion, (for surely, as has been observed, he that must give an Account, must have a Right to chuse for himself,) you, whom God has so remarkably distinguished by such eminent Abilities for that purpose, should give up that Right to others, many of whom *are not so capable as yourselves*, to judge in that important Affair; and perhaps none of them more so; and who serve their own worldly Interest by misleading you.

Where the Rulers and Governours of a Church would rob the People of that inestimable Privilege of chusing their own Religion, and would hinder them from looking into her Foundation, and Principles, for their own Satisfaction, which (as consistent *Protestants* do) they ought to encourage; they give too much Cause to suspect, that they *doubt*, if they
are

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are not *conscious*, that *their Cause will not bear a strict Scrutiny*: And this Consideration alone, one would think, should be sufficient to excite *wise Men* to make such a Scrutiny.

What I have chiefly in View, in this Address, is not to frighten any of you, by representing to you a Prospect of Pains and Penalties, to forsake your Religion, without due Deliberation; (for it would give me no Pleasure to make Men Hypocrites,) but to engage you to look into it, and compare it with the Religion of *Protestants*, and then judge for yourselves, which of them is best supported by Scripture and Reason; and to chuse that which is so, without regarding unwritten Traditions, which are the last Retreat of the *vanquished Champions of Rome*, when driven from the Fields of Reason and Scripture.

When the Guides of a Church can persuade the People to receive such Traditions, as of *equal Authority with the written Word of God*, they have all the Advantage they can wish for, to impose upon them human Inventions; and, whenever their Cause requires it, may easily, after the Example of their Predecessors, the *Scribes and Pharisees*, make the Commandments (or Word) of God of no Effect, *Matt. xv. 3,—6*. Yet *they* will not be so easily deceived, who pay a due Regard to our Saviour's *written Word*, and looking into the sacred Book, shall find him telling *those Hypocrites*, that *they*
worship

worship God in vain, teaching for Doctrines the Commandments of Men, Ver. 9.

Having before but just hinted at the late *unnatural, unreasonable, and unprovoked Rebellion*; you will excuse me, *Gentlemen*, if I, now, take Occasion from thence to make a few serious Observations a Part of this Address. Then I observe,

First, That the *Guilt* contracted by that Rebellion was not a little enhanced by it's being pointed against a King, who, as he never discovered the least Inclination to oppress his Subjects; so, on the contrary, he always shewed the greatest Regard to the Preservation of their Liberties and Properties; and (contrary to the Example of some of his Predecessors) rather abates of the Prerogative of the Crown, than infringes the Laws of the Land. I observe,

Secondly, That equal to the *Guilt* was the *Folly* of that rash, as well as vile Attempt: For it might easily have been foreseen, That a Prince, who had merited the Affections of his *British Subjects*, by those Instances of his Wisdom and Goodness that are mentioned above; and not by those only, but also by his Firmness in prosecuting the Measures concerted for humbling the Pride, and curbing the Power of the grand Disturber of the Peace of *Europe* and *America*, and the inveterate Enemy of the envied Happiness of these Nations, (whose Ruin above all Things he meditates) even when his *foreign Dominions, and native Country*, were in
immi-

imminent Danger of an Invasion; also by venturing *his own invaluable Life at Dettingen*; and by permitting his *heroic Son*, even in his tender Years, to expose himself to the Fatigues and Dangers of War, in the same righteous and glorious Cause, (a Son, who, as he inherits the martial Courage of his *dauntless Father*, is worthy to bear the Name of WILLIAM, a Name that will always be remembered with Pleasure, and mentioned with Honour, by the Inhabitants of these Islands, so long as they shall retain a true Sense of the real Worth of religious and civil Liberty, and of their Happiness in the Protestant Succession, (if these Blessings can be estimated) or shall deserve the Name of true *Britons*.) I say, it might easily have been foreseen, that a Prince, who, by these, and many more Instances of his Goodness and Wisdom, had merited the Affections of his *British* Subjects, could never want the Assistance of the Bulk of them, whensoever he should need it; and so it quickly appeared in Fact (to the great Mortification, and, I hope, the eternal Disappointment of the Enemies of his Person and Government, and of the Succession in his illustrious House,) for no sooner was there Occasion, than, laying aside their private and Party-Quarrels, they joined Hands or Purfes; and so enabled his Majesty to send, in Pursuit of his rebellious Subjects, a sufficient Number of *valiant Men*, commanded by *brave and experienced Officers*, headed by the *intrepid Duke*,
(who

(who thought no Danger too great for him to face, and no Toil too hard for him to endure, for the Sake of his Country) and thus, by the Blessing of God, on our just Cause, the Rebel-Army was defeated, our Enemies Hopes were blasted, the Peace of the Kingdom was restored, and our Constitution was preserved.

Thirdly, I observe, that *Disaffection* and *Ingratitude* to one of the best of Kings, was visible amongst you. How far any of you, who were not personally in it, were actually concerned in supporting the Rebellion, I do not pretend to say: But that the *far greater Part* of you were at least *Well-wishers* to the Success of it, I see no Reason to doubt, since I never heard of any one of you, that ever contributed any Thing towards the Suppression of it; when, as far as I could ever learn, a visible Pleasantness appeared in the Countenances of the Generality of you, whenever the Rebels gained any Advantage. And yet you must acknowledge, *Gentlemen*, you had sufficiently experienced his Majesty's Clemency and Goodness towards you, who generously spared you, when he could easily have crushed you, and therefore deserved Respect and Affection from you.

Fourthly, I observe, that it is possible, yea probable, that your Disaffection to our Gracious Sovereign, is rather *the Effect of your Religion*, than of your own natural Inclination: For I can hardly believe, that so considerable a Body of Men as you are, (among whom there must be

be a great Number of Men of good Sense) if *free from all outward Constraint and Influence*, can ever wish to exchange a most excellent Prince, at the Head of a free State, for a Man of arbitrary Principles, and who can be expected to govern by no other Law than his own Will and Pleasure, or the Dictates of a tyrannical Neighbour: But as you own, and adhere to a *foreign Power*, who pretends to a Right to dispense with the Allegiance of Subjects; and to pull down, and set up Princes, at his Pleasure; and who, I dare say, not one of you doubts, lent a Hand to the late wicked Rebellion; and sent the young Pretender upon it, with his hearty (but insignificant) Benediction; I say, as you own, and adhere to that Power, as the supreme Head of the Church, you think yourselves obliged to conform to his Will, and execute his Commands; and so *in Compliance with his Pleasure*, or *in Obedience to his Precepts*, rather, perhaps, than from your own Inclination, you act the Part of Enemies to your Sovereign, of whose Goodness you yourselves are Witnesses, from your own comfortable Experience. I observe,

Fifthly, That every Subject, whose Religion has a natural Tendency to make him an Enemy to a kind and good Sovereign, if *he be wise*, and values his own Happiness, though in Respect to this World only, will take a near View of his Religion, lest acting upon a meer implicit Persuasion, without rational Satisfaction, he should

should hinder himself of that true Happiness, which, as a loyal Subject, he might enjoy.

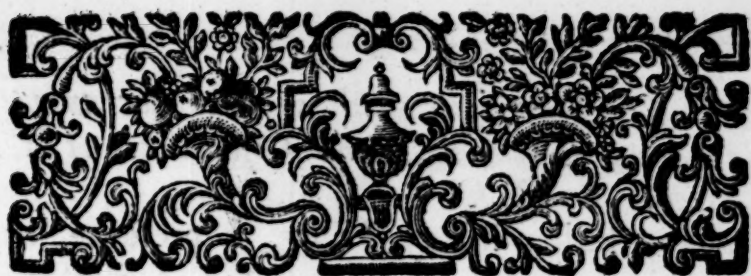
I am, *Gentlemen*, far from thinking, that Kindness and Good-nature, with all the other amiable Qualities, with which it is possible a Prince can be adorned, are a Consideration sufficient to justify any Subject in changing his Religion: Yet I cannot but look upon him as a very *stupid Man*, who will blindly persevere in a Religion that naturally leads to Disaffection to one of the best of Kings; and therefore I think every^{one} of you should reason with himself after this Manner: *Providence* has made me a Subject of a most excellent Sovereign; but *my Religion* makes me his Enemy. Now, if my Religion is false (which is a Point that is controverted by Men of equal Parts and Learning,) and I, *for the Sake of a false Religion*, should be an Enemy to so good a Prince, and so to my own Happiness, I should be extremely culpable, and chargeable with very great Folly: Yet, on the other Hand, I should not be less so, were I, *merely for his Sake*, hastily, and without due Deliberation, to renounce the Religion which I now profess: The best Course then, that I can think of, (and I am resolved to pursue it,) is to lay aside all Prejudices concerning Religion, and to suppose that I *may* have been hitherto mistaken, without concluding that *I certainly have been so*: And thus raising in my Mind an Indifferency to either the *Catholic* or *Protestant* Religion, to
beg

beg the divine Assistance ; and then to set myself, in good Earnest, to search into the Principles and Foundations of each, as far as I am capable, attending only to Argument, without regarding the Authority of *any Church*, or *uninspired Man* whatsoever : And then make a fair, exact, and impartial Comparison between those Religions : And, having so done, embrace, or adhere to, that which shall appear to me to have the best Foundation in Scripture and Reason.

Lastly, I observe, that if a Prince, of *so distinguished Generosity and Clemency*, shall find himself under a Necessity, for the Safety of his Person and Government, and the Preservation of the Peace of his Kingdom, hereafter to treat you with less Tenderneſs than hitherto ; you must lay the Blame of it upon those *restless Spirits* among you, who are never so well-pleased, as when they are plotting, or endeavouring to overturn our happy Constitution, and rob us (and, in Reality, you too) of those inestimable Blessings we enjoy under the auspicious Reign of his August Majesty, King GEORGE the Second ; whom may GOD, in Mercy to all his Subjects, long preserve.

If the Blessing of GOD shall make this honestly-designed Address of any Effect to the End proposed ; and the Tract itself of Service in giving you Light into the Doctrine it treats of, the Author will think the Time and Labour well employed, which he has spent in composing them.

THE



T H E
D O C T R I N E
O F
TRANSUBSTANTIATION
Fairly argued, &c.



WO Books have fallen into my Hands, which, among other Things, treat of the Doctrine of *Transubstantiation*. One of them is of some Time standing, and called, *A Modest and True Account of the Chief Points in Controversy between the Roman Catholics and the Protestants*. By N.C. The other is a more modern Piece, and intituled, *The Catholic*

tholic Christian instructed in the Sacraments, Sacrifices, Ceremonies, and Observances of the Church. By R. C.

Very little, if any Thing, I presume, has escaped the Sagacity of one or the other of the Authors of these Performances, that has any Tendency towards the Establishment of this favourite Doctrine, whether by defending the literal Sense of the Words, on which they *pretend* it is grounded, or otherwise: Yet I shall by Divine Assistance, venture fairly to debate the Argument with them, and do not despair of fully refuting it.

The Author of a Modest and True Account, &c. (with whom the other agrees) says, "What we hold to be of *Faith* concerning this Point, is this: *That the whole Substance of the Bread and Wine, after Consecration, is changed into the Body and Blood of Christ, without any Alteration in the Accidents, or outward Forms.*" p. 108. He then treats the Opinions of *Luther, Calvin,* and *the Church of England,* with unbecoming Ridicule. But as this is nothing to the Argument, and to speak to it does not comport with my intended Brevity; I pass it by, and hasten to attend him, when he comes "to establish the Roman Catholic Belief on this Subject." — In doing which, he tells us, "he shall endeavour to prove as clear and as brief as he can,"

1st, That the Words of Scripture, on which Transubstantiation is grounded, are to be understood in a literal Sense.

2dly, That such a Sense does necessarily infer Transubstantiation: And,

3dly, That from the Beginning all the Orthodox Christians in the World were of that Belief.

If he can maintain the *literal* Sense of the Words on which Transubstantiation is grounded, I shall readily allow, that they, then, necessarily infer Transubstantiation: But if the *figurative* Sense of the Words appears to be the *true* one, every rational and unprejudiced Man, surely, will conclude, that they *do not infer it*, and that the Doctrine of Transubstantiation is *false*, even although all those, our Author calls *Orthodox Christians*, were of that Belief. For I dare be confident, that no Man ever professed to believe *that Doctrine*, who did not take those Words on which he *fancied* it is grounded, in their *literal* Sense.

This Author enters upon his Work thus: p. 112. "The Words on which Transubstantiation is grounded are these. This is my Body, which is given for you. *Luke xxii.* " 19. Now that these Words," says he, "are to be taken in a literal Sense, nothing can be more plain, both from Christ's Promise of giving his Body, as we read *St. John vi.* from *St. Paul's* Sense of the Words, in his Epistle to the *Corinthians*; and from the very

“ Sense the Words themselves must necessarily bear. From Christ’s Words,” adds he,

“ *I am the living Bread which came down from Heaven: If any Man eat of this Bread, he shall live for ever: And the Bread that I will give is my Flesh, which I will give for the Life of the World.* John vi. 51.”

That our Author was too hasty here, in his Conclusion, will be very evident, when it is considered, that,

First, If that Promise is to explain the Words of Institution, *this is my Body, which is given for you*; then the Promise, and those Words, ought to be taken in such a Sense as shall make them both speak *one and the same Language*, whether that Sense be *literal*, or *figurative*.

Now we learn from the Evangelist, that when our Saviour instituted the Eucharist, or Lord’s Supper, he took Bread, and gave Thanks, and brake it, and gave it to his Disciples, saying, *This is my Body which is given for you, Luke xxii. 19.* Now these Words, *This is my Body which is given for you*, our Author says, are to be taken in a *literal* Sense; and then, every Body knows the Catholic Consequence is, *that the Bread is converted, or transubstantiated into the real Body of Jesus Christ.* But does the Promise, which our Author says, makes this Sense of the Words of the Institution plain, *taken literally*, teach *the same Doctrine*? Nay; it is so far from it, that it teaches just *the Reverse of it.* For, according to the Letter of
the

the Promise, Christ's Flesh must be turned into Bread ; for thus it runs : The Bread that I will give you is my Flesh. The Promise here *literally* taken, is, that in some *future Time* our Saviour would give his Disciples *Bread*. If it were asked, what *Sort of Bread* will it be ? or *whereof* will it be made ? The Answer is, *the Flesh of Christ*. The Bread, says our Saviour, that I will (*hereafter*) give you, is (*now*) my Flesh. We plainly see then, that the literal Sense of the *Promise*, and of *the Words of Institution*, is a *direct Contradiction* ; for the Promise, taken in a literal Sense, says Christ's Flesh shall be turned into Bread ; but the Words of the Institution understood literally, tell us, that the Bread is changed into Flesh : so that our Author was quite mistaken, when he asserted, that nothing can be more plain than that from Christ's Promise, these Words, this is my Body, which is given for you, are to be taken in a literal Sense.

Let us, on the other Hand, see whether the Words of the *Promise*, and those of the *Institution* will be *reconciled*, if *both* are taken in a *figurative* Sense. We will suppose, then, that when our Saviour said, *the Bread that I will give you is my Flesh, which I will give for the Life of the World* : He intended to tell his Disciples, (as he certainly did) that he was shortly to suffer for the Sins of Men ; and that the *spiritual Life of a true Believer* would be maintained, by feeding by Faith on him, as their dy-

ing Redeemer, as the *animal Life* is by eating Bread and Flesh: Or that the Soul of a true Christian is strengthened for, and encouraged in his *spiritual Work*, and *Warfare*, by a *believing Application* of the Purchase of Christ's Death, as the *Body* is refreshed and strengthened in the Services it is called to, by feeding on its proper Food. Now if this is the true Sense of our Saviour here, (as I think no Body will deny, and will, by and by, be more fully made appear) we may then very well suppose him, in the Words of the Institution to mean, this (Bread) is my Body (in a Figure) and I appoint this religious Rite, that, when you solemnize it, you may remember me, as your dying Redeemer; and, by Faith, may partake of the Benefits, which I, by my Death, purchased for all true Believers: And thus understood, the Words of the Promise and of the Institution are *very consistent*, which in their literal Senses are a *flat Contradiction*.

Secondly, The Discourse of our Saviour that contains the Promise, (and consequently the Promise itself) *cannot be taken literally*, if the literal Sense were to our Author's Purpose; for *so taken*, it will be *inconsistent with itself*; for there we find him speaking of himself, sometimes as *Bread*, and sometimes as *Flesh*.

He speaks of himself as *Bread*, Ver. 33. *The Bread of God is he which cometh down from Heaven.* — Ver. 35. *I am the Bread of Life*, So Ver. 48. — And then Ver. 50. *This is the Bread*

Bread that cometh down from Heaven.—Ver. 51.
I am the Bread that cometh down from Heaven.
 Then

He speaks of himself as *Flesh*: Ver. 53. *Except ye eat the Flesh of the Son of Man.* — Ver. 54. *Whofo eateth my Flesh.* — Ver. 55. *My Flesh is Meat indeed.* — and Ver. 56. *He that eateth my Flesh—.*

Now *Bread* and *Flesh* are not literally one and the same Thing; therefore if our Saviour's Discourse here were to be understood in a literal Sense, it would be full of *manifest Contradictions*: It must therefore, necessarily, be taken *figuratively*; and then both *Bread* and *Flesh*, being proper Food for Man, either of them may very fitly *represent, figure, or signify* Christ crucified as the spiritual Food of a Believer eaten by Faith; and in treating on that Subject may indifferently be used for that Purpose. And that by *eating Bread*, and *eating his Flesh*, our Saviour meant *believing on him*, is the true Interpretation of this Discourse of his, may reasonably be supposed from hence, *viz.* that the same comprehensive Blessing of *eternal Life*, which is annexed to *eating that Bread which came down from Heaven*, Ver. 51, and 58. — and to *eating Christ's Flesh*, and *drinking his Blood*, Ver. 54.—is also annexed to *believing on him*, Ver. 40. And *this is the Will of him that sent me*, says our Saviour, *that every one that seeth the Son, and believeth on him, may have everlasting Life.*—And Ver. 47. *Verily, verily, I*

say unto you, he that believeth on me hath everlasting Life.

Thirdly, The literal Interpretation is discountenanced by what our Saviour said to those who murmured at his Discourse. Ver. 63. *It is the Spirit that quickeneth, the Flesh profiteth nothing; the Words that I speak unto you, they are Spirit, and they are Life.* Which, to me, is as if he had said, "You quite mistake my Meaning, if you think I meant, that my real Flesh is to be eaten, for I meant no such Thing: To eat my Flesh would be no Advantage: My Words have a spiritual Meaning: It is he who feeds on me by Faith that rightly understands me, and will receive real Benefit from what I have been saying." But, says our Saviour, *there are some of you that believe not.* You do not take my Discourse in a spiritual Sense as I meant it, and therefore are offended at it. And these, we may suppose, are the *many that went back, and walked no more with him,* Ver. 66.

Fourthly, If this Discourse was to be understood in a literal Sense, it would be a great Encouragement to wicked Men to go on in an evil Course of Life, and yet think themselves intitled to the highest Privileges of Saints: For our Saviour here says, *Whofo eateth my Flesh, and drinketh my Blood hath everlasting Life, and I will raise him up at the last Day,* Ver. 54. And in Ver. 56. *He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him,*

him. Now to dwell in Christ, and Christ to dwell in him, and to have everlasting Life, are the highest Privileges that the best Christian is capable of enjoying ; and yet if *eating the Flesh*, and *drinking the Blood of Christ*, to which these Privileges are annexed, are to be understood in the gross Sense of Catholics ; the worst of Men, who are destitute of true Faith and Repentance, may, in *their* Sense, eat the Flesh, and drink the Blood, of the Son of God, as well as the best, and so expect the same Blessedness with them. But, if we understand, by eating Christ's Flesh, and drinking his Blood, *our believing in him*, with a truly divine Faith, that will shew itself in a *delightful Obedience to his divine Precepts, a suitable Imitation of his most excellent Example, and an humble Reliance on him for Pardon and Salvation* : I say, if we understand it in this Sense, Men who persevere in a Course of Wickedness, can have no Encouragement to hope that they have any Share in the Privileges of true Believers, even though they do partake of the *Elements* in the Lord's Supper, because they must know, that whilst they are determined to go on in a Course of Sin, they are destitute of that Faith, that is meant by eating Christ's Flesh and drinking his Blood.

But this “ (the literal Sense of these Words,
 “ this is my Body, which is given for you) is
 “ no less manifest (says our Author) from St.
 “ *Paul's* Sense of the said Words. The Cup
 “ of

“ of Blessing which we bless, is it not the
 “ Communion of the Blood of Christ? The
 “ Bread which we break, is it not the Com-
 “ munion of the Body of Christ? 1 *Cor.* x. 16.
 “ Now what is it (says he) to communicate or
 “ partake of the Body and Blood of Christ?
 “ Surely (he goes on) it is to eat and drink of
 “ his Body and Blood, as to communicate and
 “ partake of Bread and Wine, is to eat of the
 “ Bread, and drink of the Wine.” p. 114.

To this it may be sufficient to say, at pre-
 sent, that this Text cannot explain the Words
 of the Institution; but the Words of the Insti-
 tution must explain this Text; so that if our
 Saviour meant by the Bread and Cup, this is
 my Body and Blood in a *Figure*; then the A-
 postle must be supposed to ask, Is not this Cup,
 and is not this Bread, *figuratively*, the Commu-
 nion of the Blood and Body of Christ? And
 that our Saviour did so mean, I doubt not, by
 and by, I shall make clearly appear.

“ Again, (says our Author, to prove his Point
 “ from St. *Paul*) wherefore, whosoever shall
 “ eat this Bread and drink this Cup of the
 “ Lord unworthily, shall be guilty of the Bo-
 “ dy and Blood of the Lord. But let a
 “ Man examine himself, and so let him eat
 “ of that Bread, and drink of that Cup; for
 “ he that eateth and drinketh unworthily, eat-
 “ eth and drinketh Damnation to himself, not
 “ discerning the Lord's Body.” *Chap.* ii. 27,
 28, 29. (p. 114.) “ No Man (says he) can be
 “ guilty

“ guilty of the Blood of another, unless he
 “ spills his Blood, or takes away his Life; but
 “ St. *Paul* here affirms, that whosoever shall
 “ eat this Bread, or drink this Cup of the
 “ Lord unworthily, shall be guilty of the Body
 “ and Blood of the Lord; and shall besides eat
 “ and drink Damnation to himself. Confe-
 “ quently he (St. *Paul*) believed, and was per-
 “ suaded, that the sacred Bread and Cup were
 “ the real Flesh and Blood of Christ.” p. 116.

It is a great Misfortune to the World, that
 our Author, before he published his Book, did
 not recollect what St. *Paul* says, *Rom. vi. 9.*
Christ being raised from the Dead, dieth no
more, Death hath no more Dominion over him;
 that he might have shewn us how to reconcile
 this Passage with that to the *Corinthians*; *who-*
soever shall eat this Bread, and drink this Cup
of the Lord unworthily, shall be guilty of the
Body and Blood of the Lord; if it is thus to be
 understood, *viz.* that the unworthy Receiver
actually spills his Blood, or takes away his Life:
 And the Misfortune is the greater, because the
 reconciling those Passages (taking that to the
Corinthians in our Author's Sense) is not a Task
 for a *Pupil*, or a *common Scribbler*, but is a Work
 that requires the Labour of so great a Master
 as himself: And if the World is deprived of so
 valuable a Life, I despair of ever seeing the
 Work performed; for I dare be confident, that
 there never was a Man, besides himself, who
 thought himself equal to such an Undertaking.
 For

For my Part, I own, I cannot conceive how Christ's Blood can be spilt, or his Life taken away, in a *literal Sense*, if after being raised from the dead he was *to die no more*.—For I cannot apprehend, that a Man's Blood may be spilt, and his Life taken away, and yet the Man remain alive.

If the Author had not been pretty sure, that the greatest Part of his Readers were already persuaded to lay aside the Use of their Reason in religious Matters, (though about those Things it ought chiefly to be employed) and so were prepared to receive his Dictates without Examination, I cannot think he would have ventured to publish so weak an Argument; for who could expect that *one Man of common Sense*, and who thinks about it, will believe that *Jesus Christ* will suffer *his Blood to be spilt*, or *his Life to be taken away* by every wicked Man that shall receive the Lord's Supper? Yet this his Argument supposes; for, from *St. Paul's* saying, whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord, he concludes, that *St. Paul* believed that the sacred Bread and Cup were the true and real Flesh and Blood of Christ, for this Reason, *viz.* because no Man can be guilty of the Blood of another, unless he spills his Blood, or takes away his Life. How shocking this! He that can believe that *Jesus Christ* has put it into the Power of wicked People to spill his Blood or
take

take away his Life, by communicating at his Table, is prepared to believe any Absurdity; and I should not wonder if he should tell me, he would believe a Gnat to be an Elephant, if the Priest should affirm it.

But the literal Sense of the Words of the Institution, in our Author's opinion, "is so plain" from his (the Apostle's) last Words." (He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body) "that I wonder (says he) that any Man in his Senses can entertain the least Doubt concerning it. For he (the Apostle) concludes, that the Reason why they eat and drink Damnation to themselves, is because they do not discern that that spiritual Food which they abuse is the Lord's Body." p. 116.

There can be no Doubt, but that whosoever receives the Elements in the Eucharist, not being duly qualified, or rightly prepared, is highly culpable. But we must consider, that when St. Paul tells the *Corinthians*, that the unworthy Receiver of the Lord's Supper does not discern the Lord's Body, he must be supposed to mean, that the worthy Receiver does discern it, or else there is no Difference in that Respect between them, and then we must conclude, that the Body of Christ is in the Eucharist in such a Sense as it is visible to the worthy, but not to the unworthy Receiver. Now if the real, material Body of Christ were in the Sacrament, it
would

would be the Object of our Senses, and so equally discernable by the unworthy and worthy Receiver. The Apostle therefore must suppose our Saviour to be present in a Sense in which he is the Object of Faith, and discernable only by the true Believer, who is the worthy Receiver, and can look through the Sign to the Thing signified, which the Unbeliever, who is the unworthy Receiver, cannot do; and which is the true sacramental Way of discerning an Object.

Our Author himself allows here, that the Food that is abused by the unworthy Receiver of the Lord's Supper is *spiritual Food*. Now spiritual Food can be relished and discerned only *spiritually*; that is, by *Faith*, which is the Evidence of Things not seen by the Eye of Sense, *Heb. xi. 1.* And this is the very Sense for which we Protestants contend, in which the Body of Christ is to be received in the Lord's Supper. We say, that our Saviour, when he instituted that Ordinance, appointed that Bread and Wine should be therein received, in Remembrance of him as dying on the Cross for all those who should repent of their Sins, believe in him, and obey him: And that when such eat and drink those Elements, their Faith looks beyond those Memorials, and Representations, and views Christ, in his Agonies upon the Cross, suffering for their Sins: And thence they derive spiritual Strength and Nourishment, and are quickened and animated to engage in the

the spiritual Warfare against the World, the Flesh, and the Devil; and from him they receive all needful Grace, and Strength, to enable them to maintain the Combat against those their Enemies, and to make them victorious over them. Now I appeal to the Experience of any Roman Catholic, that ever has communicated in the Lord's Supper, not excepting the Author himself, if alive, whether he ever discerned the Lord's Body in the Sacrament in any other Sense, than as the receiving the Elements led him to think of and remember Christ crucified.

If it should be said, the *Accidents* being the Objects of our Senses, if *they* were present in the Eucharist, they would indeed be alike discernable by the Believer and Unbeliever; but it is only the *Substance* of our Lord's Body that is there, and that can be discerned only by the Believer. I would reply:

Without insisting, now, on the Absurdity of supposing, that the Substance of a Body subsists without its proper Accidents (see p. 43, 56, 57.) I shall observe, that the Sense in which our Saviour is present in the Eucharist, must be gathered from his own Words; and certainly those who contend for the literal Sense of those Words must allow, that the Body of our Saviour must be present in the same Condition it was in when he said, this is my Body, (or else they do not understand the Words literally) so that as his Body then consisted of *Accidents* and
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Substance, both must be present in the sacramental Supper, if his Body is there, and, consequently, it must be discernable by every Communicant's Eye. Therefore, since the Apostle supposes our Saviour's Body to be in the Eucharist, so as the *worthy Receiver does*, and the *unworthy Receiver does not* discern it, it plainly follows, that his real, material Body is not there.

Since our Author builds so much on the Account which St. Paul gave to the *Corinthians* of the Institution of the Eucharist, I shall, before I leave the Consideration of it, make a like Remark on his Discourse in general, on that Subject, to that on our Saviour's Discourse on *John vi.* and that is, that he calls the *Elements* in the Lord's Supper, sometimes the *Body* and *Blood of Christ*, and sometimes *Bread* and the *Cup*. Now as Bread and the Cup, *literally* taken, are not the same Things with the Body and Blood of Christ in a *literal* Sense, it plainly follows, that there must be a *Figure* in the Apostle's Discourse, because both the Expressions cannot be true, if understood literally; and therefore Protestants say, that when he mentions the Body and Blood of Christ as eaten and drank, he means Christ's Body and Blood as eaten and drank in their *Figures*, viz. *Bread* and *Wine*. But this Catholics deny. The Question then is, whether of the two Opinions is the right? I answer, that Opinion must be the right. 1st, *That accommodates the Discourse to*
the

the Nature of a Sacrament; which, evidently, as both Parties agree, is the Subject of it. And, 2dly, *That preserves it most free from Absurdities.*

First, That Opinion, concerning the Meaning of the Body and Blood of Christ, in the Apostle's Discourse is right, which best accommodates it to the Nature of a Sacrament. But, what is a Sacrament? Answer: *A Sacrament is a religious Rite of divine Institution, in which by a visible Sign an invisible Good is represented.* And that the Apostle here treats of a Sacrament in this Sense, is what, I believe, the Generality of Christians agree in. But then, what is the invisible Good here signified? and what is the visible Sign? Answer. The *invisible Good* signified, is *Christ crucified.* The *visible Sign* is *Bread and the Cup.* For when our Saviour gave the Bread to be eaten, and the Cup to be drank, he said, *Do this in Remembrance of me,* 1 Cor. xi. 24, 25. And St. Paul says, *Ver. 26. As oft as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.* Nothing then can be plainer than this, that this Sacrament was instituted as a *Memorial* of Christ crucified. But by what are we therein to remember our crucified Saviour? Answer. *By eating the Bread, and drinking the Cup.* The Lord Jesus Christ, says the Apostle, *the same Night in which he was betrayed, took Bread, and when he had given Thanks, he brake it, and said, Take, eat, this is my Body which is broken for you; this do* (that is, take and eat this Bread)

in Remembrance of me. After the same Manner, also, he took the Cup when he had supped, saying, This Cup is the New Testament, in my Blood; this do, as oft as ye drink it, in Remembrance of me. For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come. Most evidently then, the *Bread* and the *Cup* are the *Memorials*, by which our suffering and dying *Saviour*, according to his own Institution, is to be *remembered*, or the *Signs* or *Representations* by which he is to be *signified* or *represented*. Now can the *Memorial* and the *Thing to be remembered* be the same? Can the *Representation* and *that which is to be represented*, be both one Thing? Or can a *Thing* be *signified* by *itself*? Yet such an Absurdity must be maintained to support the literal Sense of the Institution of the sacramental Supper, and so of Transubstantiation. For if the Bread and Cup, by which the Body and Blood of Christ are to be *remembered*, are converted into Christ's *real* Body and Blood in the Eucharist, then his Body and Blood are remembered, signified, and represented by his Body and Blood. An Absurdity with a Witness.

Christ, by calling the Bread and the Cup his Body and Blood, no more proves that they are his real Body and Blood, than his calling himself a *Door*, a *Way*, a *Shepherd*, and a *true Vine*, proves that he is really all these; or (which is full to the Purpose, as it is a Sacrament) his calling the *pascchal Lamb* the *Passover*,
proves

proves him to be the real Act of God's passing over the Houses of the *Israelites*, when he destroyed all the First-born of the *Egyptians*. (*Lev. xii.*)

Both our Saviour, and his Disciples, called the *Lamb* the *Passover*, just before the Institution of the Lord's Supper, at the Institution of which he called the *Bread* and *Cup* his *Body* and *Blood*. We read, *Mark* xiv. 12. the first Day of unleavened Bread, when they *killed* the *Passover*, his Disciples said unto him, where wilt thou that we go and *prepare*, that thou mayst *eat* the *Passover*? and *Luke* xxii. 8. he sent *Peter* and *John*, saying, Go and *prepare* for us the *Passover*, that we may *eat*. *Ver.* 11. Where is the Guest-chamber, where I shall *eat* the *Passover* with my Disciples. *Ver.* 13. And they *made ready* the *Passover*. *Ver.* 15. With Desire have I desired to *eat* this *Passover* with you, before I suffer. What was it here that was to be *prepared*, *killed*, and *eaten*? Was it not the *Lamb*, which, in that Solemnity, was the *Memorial* of God's passing over the Houses of the *Israelites*, when he smote the First-born of the *Egyptians*? Yet we see, that both Christ and his Disciples called it the *Passover*, that is, they called the *Memorial* by the *Name of the Thing that it was instituted in Remembrance of*. Is there any Thing strange then, or absurd in supposing, that immediately upon the Celebration of that *Jewish* Sacrament, in Respect to which, both our Saviour and his Disciples had given

the *Name of the Thing to be remembered*, to the *Thing it was to be remembered by*? Is there, I say, any Thing strange, or absurd, in supposing that our Saviour did the *like* in instituting the Eucharist? that is, that he called *Bread and the Cup*, his *Body and Blood*, as he had called the Lamb, the Passover; or in supposing, that his Disciples understood him in that Sense; especially when it is considered too, that by taking the Words in their *literal* Sense, we (as has been observed already) make the *Memorial*, and *that* which is to be remembered, *all one Thing*; which would destroy the very Nature of a Sacrament, which was then instituting, and which is, as I said, a visible Sign of an invisible Good; and is here the *Body and Blood of Christ*, represented by *Bread and the Cup*.

By this Time, I presume, it appears plainly, that in order to accommodate St. Paul's Discourse to the *Nature of a Sacrament*, it is necessary that we understand him, when he speaks of eating and drinking the Body and Blood of Christ, as speaking *figuratively*; and moreover, that it is rational to think, that our Saviour himself so meant, and that his Disciples understood him in that Sense, since *both* were wont to speak *figuratively* concerning the Old Testament Sacrament, *the Passover*.

Let us now enquire,

Secondly, Whether the *literal* or *figurative* Sense of the Apostle's Discourse, preserves it most free from Absurdities; that so we may
the

the better judge of his Meaning. Now against the *figurative* Sense I know of no Objection but this, *viz.* If our Saviour, when he said, *This is my Body*, and *this is my Blood*, did not mean, this is my *real* Body, and this is my *real* Blood, *he did not mean as he spake.* To this I reply :

The Meaning of a Person's Words and Phrases are to be known best by the *Occasion on which they are spoken*, and *his usual Way and Manner of speaking.* Now it is agreed, that the *Occasion* of those Words of our Saviour was the *Institution of a Sacrament* ; and from what I have just now said, it is plain, that to accommodate them to a *Sacrament*, we must understand them *figuratively.* And as to *his usual Way and Manner of speaking*, it is well known that he frequently spoke in *Metaphors* ; so he calls himself *a Way, a Door, a Shepherd*, and *a true Vine* : He calls his Father a *Husbandman*, and his Disciples *Sheep*, and *Branches of a Vine* ; yet no Body, I believe, ever thought that Christ was *literally*, a *real* Way, Door, Shepherd, or Vine ; or that his Father was, *in that Sense*, a Husbandman, or that his Disciples were *real* Sheep, or *Branches of a Vine.* Nor do I think, that ever any modest, or good Man, imagined that our Saviour did not mean as he spake, when he said these Things ; but I conceive that every Body must understand him to mean, that *a Way, a Door, a Shepherd, and a Vine*, are proper *Resemblances* of himself ;

that an *Husbandman* is *so* of his Father ; and that *Sheep*, and *Branches of a Vine* fitly represent his Disciples. In short, when our Saviour's Words cannot be understood in a *literal Sense*, without implying an *Absurdity*, and yet may be taken *figuratively* without *that* Inconveniency, we safely may, and doubtless ought to conclude, that the *figurative* is the *true Sense*.

That there are many, very many Absurdities, as gross as well can be imagined, following from the literal Sense of our Saviour's Words, *this is my Body which is broken for you*, is as evident as the Light at Noon. Briefly to mention a few Instances, will be sufficient to shew, that the Author of *A Modest and True Account*, &c. was too rash in undertaking to prove, that those Words are to be taken in a *literal Sense* : For, if we *so* understand them, and consequently believe the Doctrine of the real Presence, or Transubstantiation, we must suppose,

First, That the Bread which our Saviour took, and blessed, and brake, was, by Consecration, turned into that *very Body* of which the *Hands* that took and brake it were Members.

Secondly, That the Disciples did eat that *very Body*, which during the *Time of their eating it*, and *after they had eaten it*, they saw sitting at the Table with them. We must suppose,

Thirdly,

Thirdly, That the *twelve Disciples* did each of them eat an *intire* human Body ; and yet *that all of them had eat but one Body.*

Fourthly, That it is *real Flesh* which we eat at the Lord's Table, notwithstanding we *see, feel, and taste* that it is *only Bread.*

Fifthly, That the *Mouth* of a Communicant, which is but a few Inches in Dimension, contains, *at once*, an *intire human Body*, probably larger (very often) than the whole Body to which the Mouth that contains it does belong.

Sixthly, That the Body of Christ, which is but *one*, and *in Heaven*, is eaten on *Earth* by *Millions of People* ; and that each one eats his whole Body here below, and yet at the same Time it is in Heaven uneaten.

From these Instances (without adding more at present) it is manifest to all impartial Men, that the most monstrous Absurdities follow from the Words in View taken in their *literal* Sense. Then as no such Inconveniency attends the *figurative* Meaning, I shall, without Scruple, conclude, that our Saviour, when he said, *This is my Body which is given for you*, meant, this *Bread* is a *Memorial* of my Body, which is *to be crucified* for you. But,

Against every Thing that we urge of this Kind, our Adversaries oppose this, *viz.* that the Doctrine of Transubstantiation is a *Mystery of Faith*, so insinuating, that it being Matter of *Divine Revelation*, though it *cannot be comprehended by*

human Understanding, it must be *believed upon Divine Authority*. To this I answer:

It is allowed, that there are some Mysteries of Faith, that is, some Things revealed, which human Understanding cannot *so comprehend*, as to form *clear and distinct Ideas* about them; to which, nevertheless, we are to give some *general Assent*. But it will, by no Means follow from thence, that Men who call themselves Teachers of the People, and Guides of the Church, may invent the *most monstrous and absurd Doctrines*, and teach them as *Divine Verities*, and, when they cannot defend them, pretend they are *Mysteries of Faith* taught in the Scriptures; and so pass them upon the World under that Notion.

Before a *mysterious Doctrine* is established on the *literal Sense* of a Text, it ought to be considered, whether the Text is intelligible in a *figurative Sense*; and if it is *intelligible* in a *figurative Sense*, but *not so* in a *literal*, we ought to suppose, that the Author intended to be understood in a *figurative Sense*, and, especially, if he has been used to speak in that Sense. Now that this is the Case in the Instance before us, I mean, that our Saviour's Words are intelligible in a *figurative*, but not in a *literal Sense*, and that our Saviour was wont to speak *figuratively*, is very evident. It was usual with our Saviour, not only to speak *figuratively*, but to speak *so of himself*, which is plain from what has been already observed, *viz.* that he calls himself

himself a Way, a Door, a Shepherd, and a Vine: and then if we understand these Words, *Take, eat, this is my Body* in that figurative Sense, the Meaning is *plain*, and exactly agreeable to the Occasion of them, which was the Institution of a Sacrament, and is as if our Saviour had said, *Take, eat, this Bread is a Memorial* of my crucified Body. Whereas, if the Words are understood *literally*, they teach a Doctrine big with Absurdities, as monstrous, I think, as ever were devised, whereof I have just now given a Specimen. And this mysterious Argument (if it deserves the Name of an Argument) will, as far as I can see, as well prove, that Christ is a *real* Way, Door, and Vine, as it will prove his *real Presence* in the Eucharist. For, if it should be asked, how is it possible that Christ, who is a *Man*, can, in a *literal* Sense, be a Door, a Way, or a Vine? The Answer is ready, *It is a Mystery of Faith*: He hath said it, and he cannot say that which is not true, nor must we limit his Power; therefore we must believe that he is a Way, a Door, and a Vine, in the *common* and *usual* Sense of those Words. Now if such Reasoning is insufficient to prove that Christ is a real Door, Way, and Vine. Why should it be thought sufficient to prove his real Presence in the Sacrament of the Lord's Supper? Besides,

I take a Mystery of Faith to be a Doctrine that is unintelligible, as it is above the Reach of human Understanding, *without contradicting*
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both Sense and Reason, as the Doctrine of *Transubstantiation* manifestly does. For, according to *that Doctrine*, our Saviour *broke* that very *individual Body* which the Company saw sitting *whole* before them. He gave himself, and was *eaten* by them, and yet *remained at the Table*. The twelve Disciples eat *each* of them an *entire* human Body, yet there was but *one* Body for them *all* to eat, and that was not eaten, for our Saviour continued discoursing with them. Christ's Body was *in the Bread*, yet visibly *distinct* from it; and that Body which the *Heavens* have received until the Times of the Restitution of all Things, (*Acts* iii. 21.) is every Day eaten upon *Earth*. Now every disinterested Person must allow, that these are most notorious Contradictions, and therefore the Doctrine that infers *them* (and *many more such*) can never be admitted to be a Mystery of Faith, but downright *Nonsense*. But

Our Author goes on (p. 116.) " This (the
 " literal Sense of the Words before us) is yet
 " more plain from the Sense which the Words
 " of the Institution must necessarily bear.—
 " This is my Body which is given for you,
 " *Luke* xxii. 19.—The first Part of the Phrase,
 " says he, p. 117. This is my Body is indiffe-
 " rent of itself, and may be capable of either
 " Sense, but add the rest to it, and the Sense
 " is plainly determined." He means to a li-
 teral Sense.

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Our Saviour says, *John xv. 1, 2. I am the true Vine, and my Father is the Husbandman. Every Branch in me that beareth not Fruit, he taketh away; and every Branch that beareth Fruit, he purgeth it, that it may bring forth more Fruit.* Now I cannot think, but that every indifferent Person must allow, that there is, at least, as much Reason to conclude from hence, that *Jesus Christ is a true Vine*, as there is from the Words of the Institution to believe, that *his real Body is in the Eucharist*. Yet I am persuaded I should never convince one Person of common Sense, that *Christ is a real Vine*, if I should argue after the Manner of our Author thus: If our Saviour had only said, *I am a Vine*, this had been indifferent, and the Expression might have been capable of either (a literal or a figurative) Sense; but when he says, *I am the true Vine*, (which is a stronger Expression than the Words of the Institution) the Sense is determined (that he is, in a true and proper Sense, a Vine). Nor do I think my arguing would have any such Effect, if I should go on and say, our Saviour not only says, *I am the true Vine*, but adds, *my Father is the Husbandman. Every Branch in me that beareth not Fruit, he taketh away; and every Branch that beareth Fruit he purgeth, that it may bring forth more Fruit;* and should here reason thus: Jesus Christ must be a *true Vine*, how else could his Father, *as a Husbandman*, take away the barren Branches from him, and purge the fruitful ones? Can a
Vine.

Vine-Dresser cut and dress a Vine, that is not a Vine? But any Man may see the Weakness of this Reasoning, and like it is that of our Author in pretending, that when our Saviour says, *This is my Body*, and adds, *which is given for you*, the latter Words determine the former to a literal Sense. For every impartial Man, who has any Share of Understanding, must, I think, own, that if our Author's Reasoning upon those Words, *this is my Body, which is given for you*, be applied to those other Words, *I am the true Vine, and my Father is the Husbandman, &c.* the former will no more prove Christ's real Presence in the Eucharist, than the latter will that he is a Vine; that is, not at all. But

Why must those Words, *which is given for you*, determine the first Part of the Phrase, *this is my Body* to a literal Sense, when *those very Words themselves cannot be understood in that Sense*: For when our Saviour said, *this is my Body, which is given for you*, or (as the Apostle explains it) broken for you, he was not broken, or, at that Time, in that Sense given: So that by *is given*, or broken, he meant *is to be*, or *shall be given* or broken for you. Now how Words, that are themselves figurative, can determine other Words supposed to be of doubtful Meaning, to a literal Sense, is what I have not Sagacity enough to perceive. Then

Why must those Words, *this is my Body*, be taken in a literal Sense, because it is added,
which

which is given for you, and these Words, *this Cup—is my Blood*, not be taken in that Sense, though it is added, *which is given for many?* There is certainly as much Reason for understanding the one as the other in a *literal* Sense, as will clearly appear by reasoning on the latter, as our Author does on the former Phrase, thus: The first Part of the Phrase, *This Cup—is my Blood*, is indifferent of itself, and may be capable of either (a literal or figurative) Sense; but add the rest to it, *which is given for many*, and the Sense is plainly determined (that is, to a literal Sense). Is not this Reasoning of as much Force for the last, as for the first Part of the Institution? There can be no Doubt of it; for the Words are alike plain and express for both Parts of it. The Church of *Rome* then, who takes the Word *Body* in a *literal* Sense, and the Word *Cup* in a *figurative*, must necessarily be *wrong*, let what will be the true Sense; for they must *both* be understood in *one* and *the same* Sense. If I were to take the Liberty of guessing at the Reason, why the Church of *Rome* does not understand the Word *Cup* in the *literal* Sense, I would suppose, that amongst the many Absurdities that follow from *that* Sense, this one is so evident, that it would be impossible to conceal it, *viz.* that after the Cup should be supposed to be changed into the Blood of Christ, and drank by the Priest, it would visibly remain a Cup, which the People seeing, the Cheat would be discovered; and then

then the Contrivers of this monstrous Doctrine of Transubstantiation could easily foresee, that it would be impossible to persuade the People to believe, that the Cup was changed into the real Blood of our Redeemer, and that the Priest had drank it, when every one's Eyes would be his Witness that it was not so: And therefore those Contrivers might think it less dangerous to their Cause to espouse an inconsistent Meaning of the several Parts of the Words of Institution, and take one in a figurative, and the other in a literal Sense, as they might believe it more easy to impose upon the Understanding, than upon the Senses of the People, when they would have the Object before their Eyes. Certainly then, if *the literal* Sense of these Words, *this Cup—is my Blood*, is to be rejected, because an *obvious Absurdity* follows from that Sense. For the very same Reason the *literal* Sense of those Words, *this is my Body*, should be rejected too. For it is most notorious, from the Instances I have shewn, that as gross Absurdities follow from the literal Sense of the latter, as of the former Words, or, I believe, as ever did from the Meaning of any Words.

I have, for the present, done with *A Modest and True Account*, &c. and in my Way spoke to the grand Catholic Plea for Transubstantiation, when the Absurdities of it are shewn, *viz.* that it is a *Mystery of Faith*: And shall now take a View of the Reasoning in *The Catholic Christian instructed*, &c. for taking the
Words

Words before us in a literal Sense. In that Sense, in the Author's Opinion, they ought to be taken.

First, " Because our Saviour was then all alone with his twelve Apostles, his Bosom Friends and Confidants, to whom he was always accustomed to explain in clear Terms whatsoever was obscure in his Parables and Discourses to the People." p. 30.

If we admit this, it will appear to be an Argument of no Force, because there is nothing in the Words that can reasonably be supposed to be obscure to the Disciples, who knew that their Master was instituting a *Sacrament*, and had given sufficient Evidence that they understood *sacramental Language* in their Discourse with him concerning the Old Testament Sacrament of the Passover, in which both *he* and *they* called the Lamb the Passover, which, surely, it could not be in a literal Sense. Besides, they knew that the very Nature of a Sacrament is to *represent some invisible Grace, or Benefit, by a visible Sign, or Figure*, which makes it necessary that the Words should be taken figuratively. Moreover, when Christ pronounced these Words, this is my Body, they saw his Body, a Thing distinct from the Bread which he gave them, and which, when they received it, they saw, felt, and tasted that it was Bread. Surely, when this was the Case, there could be no need that he should explain his Meaning, which no Body could mistake, except

except wilfully, or through the most notorious Carelessness.

Secondly. "He was, says this Author, at that Time making a Covenant, — enacting a Law, — instituting a Sacrament, — and making his last Will and Testament. — Now he that maketh these, always expresses himself in plain and clear Terms." p. 30, 31. I answer :

The Sacrament is in no other Sense a Covenant or Testament, than as it is a Seal of that Testament or Covenant that is contained in the sacred Writings ; and the Use of a Seal is *not* to make plain the Sense of the Writing to which it is affixed, but to ratify and confirm it. Indeed those Words, *do this in Remembrance of me*, are so far a Law, as that they enjoin the Celebration of the Lord's Supper, *in that Sense which our Saviour meant*, but by no means establish the literal Sense of these Words, this is my Body ; which must be allowed to bear *that Sense* that can be best supported by the most *solid Reasons*, of which it is fitting that every Man should judge for himself, when the Point is fairly discussed ; for a Man will be able to judge of an Argument, when it is laid before him, that may not be capable of finding it out, or will not be at the Trouble of searching for it. That our Saviour was instituting a Sacrament, in a true and proper Sense, cannot be denied : But this, as has often been observed, makes *against* the literal Sense, because it is the Nature of

of a Sacrament to signify, or represent, some invifible Good by a vifible Sign. And what can in this Ordinance be the invifible Good but Jesus Chrift? And what the vifible Sign but Bread and Wine?

Another of our Author's Reasons for preferring the literal to the figurative Sense of the Words under Confideration, is the Authority of Holy Church. p. 32.

When our Saviour pronounced the Words, we may be fure they had a *certain and fixt Meaning*, which the Difciples very well knew, and which the Authority of *no Church* whatfoever *can alter*; fo that, that which was the Meaning of them then is fo ftill, and will ever be fo, let *Holy Church* fay what ſhe will.—But ſince Men are divided in their Opinions concerning what that Meaning is, there can be no other juſt and clear Way to diſcover it, but by the ſeveral Parties offering their Reasons for their ſeveral Opinions; and when that is done, every wiſe Man will embrace that Senſe that is ſupported by the beſt and ſtrongeſt Arguments, without any Regard to any Man, or Body of Men, whatſoever. For my Part I always ſuſpect, that whoſoever would eſtabliſh an Opinion by *mere Authority*, is, at leaſt, *doubtful*, if not *conſcious* that he is miſtaken, having no better Arguments to ſupport it. He that receives any Interpretation of Scripture, *only* becauſe it is the Interpretation of any *certain*
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Church, seems to me not to deserve to be esteemed a rational Creature.

The next Argument of our Author in Proof of the real Presence is, that the Authority of all the ancient Fathers, and the perpetual Consent of *Greeks*, and all the Oriental Christians are for it. p. 49.

I apprehend that we are not here to take the Word Authority to mean *Power and Right to authorize*, or establish a Point of Doctrine to be received by the Church; it being certain our Author will never admit of Authority, in *that Sense*, to reside any where but in what he calls *Holy Church*; and he mentions this as an Argument distinct from the Authority of Holy Church, which he mentioned just before: So that here he can only mean, that the Opinion of all the ancient Fathers, *Greeks*, and Oriental Christians was in Favour of the *real Presence*. But this is denied by learned Protestants, and in particular by a late very worthy and learned *Archbishop of Canterbury*, who in a small Treatise intitled, *A Discourse against Transubstantiation*, printed for *John Darby* (and others) Anno 1728. gives the Testimonies of several Fathers *fully against* that Doctrine. p. 14,—24. It is a Work too tedious for me to transcribe all those Testimonies; yet there are some Passages of *St. Austin* among them, which being short and full, I shall copy. That learned Metropolitan tells us, that *Austin*, in his Book against *Adamantus a Manichee*, has this Expression;

pression; *Our Lord did not doubt to say, this is my Body, when he gave the Sign of his Body.* And in his Explication on the third Psalm, speaking of *Judas*, whom our Lord admitted to his last Supper, in which (says *St. Austin*) *he commended and delivered to his Disciples the Figure of his Body.* And that in his Comment on the 98th Psalm, speaking of the Offence the Disciples took at the Saying of our Saviour, *Except ye eat the Flesh of the Son of Man, and drink his Blood, &c.* he brings in our Saviour speaking thus, *Ye must understand spiritually what I have said unto you; ye are not to eat this Flesh which ye see, and to drink that Blood which shall be shed by those that shall crucify me. I have commended a certain Sacrament to you, which being spiritually understood will give you Life.* p. 18. I shall add one Passage more, the rather because it is given as a Rule for finding when a Scripture Text is to be taken in a figurative Sense. If, says he, the Speech be a Precept, forbidding some heinous Wickedness or Crime, or commanding us to do Good, it is not figurative; but if it seems to command a heinous Wickedness or Crime, or forbid that which is profitable or beneficial to others, it is figurative. For Example, *except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.* This, says he, seems to command a heinous Wickedness and Crime, therefore it is a Figure, commanding us to communicate of the Passion of our Lord, and with Delight and Advantage lay

up in our Memory that his *Flesh* was crucified and wounded for us. This Father, it seems, lived in the *fourth Age* after Christ. The Author of *The Catholic Christian instructed*, &c. must therefore be very much out, when he insinuates, that Transubstantiation was never called in Question till about *seven hundred Years* ago. p. 47. Our Protestant Author tells us, it was first started upon Occasion of a Dispute about the *Worship of Images*; in Opposition to which, the *Synod of Constantinople* about the Year 750. did thus argue: That our Lord having left *no other Image of his Body* but the *Sacrament*, in which the *Substance of the Bread* is the *Image of his Body*, we ought to make no other Image of our Lord. In Answer to this Argument, he says, the *second Council of Nice*, in the Year 787. did declare, that the *Sacrament, after Consecration, is not the Image and Antitype of Christ's Body and Blood, but is properly his Body and Blood*. Then he remarks, that the *corporeal Presence* of the Body of Christ in the *Sacrament* was first brought in to support the *stupid Worship of Images*; And, indeed, adds he, it could never have come in on a more proper Occasion, nor have been applied to a fitter Purpose. p. 25. But whether it was started sooner or later, I shall not dispute.

The Author of *A Modest and True Account*, &c. however, himself admits, that *some of the Ancients* (one of them a *Pope*) delivered some Expressions that favoured the *figurative Sense* of
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of the Words in Question : But this he would persuade us to believe, proceeded from their Caution " how they spake any Thing upon " the Subject which might confirm the Sus- " picion the Gentiles had conceived of them, " as if they eat human Flesh in their Myste- " ries, which, no Doubt, (says he) was occa- " sioned by the Information of some apostate " Christians, who, upon renouncing their " Faith, declared, that the Christians used to " eat the Flesh and Blood of Christ. They " were therefore to avoid the Reproach and " *Odium* which they must hereupon necessarily " incur (the Gentiles thinking they eat this " Flesh as Men do that which is sold in the " Shambles) very careful to conceal this Mys- " tery, and to write nothing that was to be " exposed to the Infidels which seem to infi- " nueate any such Doctrine." p. 142, 143, 144. In this Passage he has, in my Apprehension, very much discredited the Writings of the Ancients. For

What could he have done more effectually to expose the Fathers, as *weak and stupid Men*, than to tell the World, that they endeavoured to conceal from the Infidels or Gentiles (amongst whom they lived, and with whom, probably, some of the Christians intermarried) a Doctrine, which all the Advocates for it pretend to prove *from the Writings of the Fathers*, and from the *Decrees of General Councils* ; which Decrees must be supposed to be published, or how should

they be generally known by those whom they did concern? Now if this was the Case, that is, if the Doctrine of *Transubstantiation*, which implies the *eating of Christ's Flesh*, could be proved from the Writings of the Fathers; and if it was decreed by General Councils, who, that is two Removes from an *Idiot*, would ever attempt to conceal the eating the Flesh of Christ from the Infidels, who in their Situation could easily obtain a Sight, at least, of those Writings and Decrees?

Nor do I think he has done them much Honour with regard to *their Sincerity*. An honest Disputant, who is satisfied that he is engaged in a good Cause, would not, I should think, endeavour to *conceal his Meaning*, with respect to the Point in Controversy; but if his Adversary has *misunderstood it*, would rather *explain it*, and then defend it. This would look well in the Eyes of the World; whereas, to endeavour by *Equivocation*, or *mental Reservation*, to deceive his Antagonist, would have a quite different Look, and would give just Ground to load him with that Reproach and Odium, that by such a weak and unwarrantable Course he would avoid; and to charge him with Insincerity.

I can never believe, that *any Doctrine of Christianity*, if *well explained*, and *rightly understood*, can bring any *just Odium* or Reproach upon the Christian Religion: And if the Perverseness of some Men will make such an Use
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of any one, the Professors of it are not answerable for that, nor will that hinder them from making a public Profession of it, if they take *St. Peter* for their Example; who, though *Christ crucified was to the Jews a Stumbling-block* — 1 Cor. i. 24. we yet find frankly told them to their Faces, *That God had made that Jesus whom they had crucified, both Lord and Christ*, Acts ii. 36. Indeed when the Meaning of a Christian Doctrine is mistook, an Occasion may be taken from the Mistake, to reproach Christianity; and it is very possible, that a Mistake among the Pagans, concerning the *Lord's Supper*, might be occasioned by the Christians, in former Ages, calling the *Bread the Body of Christ* (as *Protestants* often call it now) not imagining that any Man could think them so stupid as to believe it to be his true and real Body, literally understood. And then it is very probable, that when the *Infidels* reproached them with eating human Flesh, they explained their Meaning, by calling it the *Figure, Resemblance, Representation, &c. of Christ's Body*. This Way of accounting for the different Expressions in the Writings of the Fathers is very consistent with their Characters, as wise and good Men; whereas our Author's Way of doing it, represents them in a quite contrary Light, and makes them appear like — Names too bad to be mentioned.

What I have suggested was the most likely Way, not only to justify the Fathers, but also

to silence their Adversaries; for such an Explanation must be sufficient for that Purpose. The Objection was, that the *Christians*, in their sacred Feast of the Lord's Supper, *eat human Flesh*: (that is, the *real Body of Jesus Christ*) Now when the *Infidels* were made to understand, that what the Christians eat, though they called it the Body of Christ, was *only the Figure of his Body*, there must have been an End of the Objection, the Cause of it being taken away: Whereas, if they had endeavoured, by talking in *doubtful and obscure* Language, to *deceive the Infidels*, (which would easily have been discerned) they would have confirmed them in their Opinion, and have given them such a *shameful Idea* of the Christian Religion, as would have been an effectual Bar to their embracing it.

What our Author means by supposing that the Gentiles thought that the Christians eat Christ's Flesh as Men do that which is sold in the Shambles, I cannot apprehend, unless we suppose they imagined that the Christians eat full Meals on the Flesh of Christ, for the Nourishment of their Bodies: But surely it must be very ridiculous to think, that *that* could be the common Opinion of the Infidels, (though our Author, by his general Expression, seems to insinuate that it was so) when upon the least Intimation of such an Opinion, the Christians would be sure, as in Duty bound, immediately to undeceive them. The grossest Sense in which
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the Gentiles could have any Grounds to believe that the Christians pretended to eat the Flesh of Christ, is that of the Roman Catholics; and therefore in that Sense we must suppose they understood it. And if any of the Fathers did really maintain, that the *true and proper Flesh of Christ is eaten in the Eucharist*, the Infidels had just Cause to reproach *those Fathers*, though not to reproach the Christians in general, nor their Religion.

As this seems to be the last Refuge of the Supporters of the Unanimity of the Fathers in the Belief of the Doctrine we are controverting. The Reader will excuse me if I pretty largely sum up what has been said on this Head. Then

Thus far we (Protestants) have gained our Point, *viz.* that our Author allows, that *some of the Fathers*, and amongst them a *Pope*, (named *Gelasius*) did call the Bread in the Eucharist, the *Figure, Image, &c.* of Christ's Body: So the Question now is, *with what View and Design did they so call it?* Our Author is of Opinion, it was to conceal the Mystery, that is in plain Words, *to deceive the Infidels*, by *pretending they did not eat the real Flesh of Christ*, though, in Truth, they *professed they did eat it*.

Against this Opinion I object, that it is highly injurious to the Characters of the Fathers; for,

First, It represents them as very *weak Men*. *1st*, in supposing that they could conceal from their Pagan Neighbours, that which had been pub-

published to all the World. And 2dly, In chusing to talk obscurely about so weighty a Point, rather than to explain it to those Gentiles who were supposed to have mistaken the Sense of it. Our Author, by supposing that the Fathers would have incurred Reproach and Odium by a *Mistake* of the Gentiles, in thinking the Christians eat the Flesh of Christ, as Men do that which is sold in the Shambles, plainly insinuates, that if *they had known the true Sense* in which the Christians eat it, *they would not have been offended*. If this was the real Case, was it not very *stupid* and *silly* in the Fathers, if they omitted to *explain the true Sense in which they eat Christ's Flesh*; and, rather than do so, talk obscurely about it, which must tend to confirm the Gentiles in their Mistake and Prejudice, rather than convince them that they were mistaken.

Secondly, It represents them as very *insincere Men*: For how can a Man that is honest and sincere, misrepresent his own Sentiments, with a Design to deceive his Antagonist, in a Point of so great Importance, as that (if Catholics always speak Truth) *no Man can be saved without the Belief of it*.

My Opinion is, that the Fathers, after the *Example of Christ*, having called the *Bread*, in the Lord's Supper, the *Body of Christ* (as Protestants frequently do) upon perceiving that their Infidel Neighbours *did*, or probably *might*, *take Offence at it*, explained their Meaning, by
calling

calling it the Figure, Image, &c. of Christ's Body. This was a *wise, rational, honest,* and *effectual Way* of silencing their Adversaries, and preserving their own Characters; whereas our Author's Way of doing it is just the Reverse. Indeed

If I could believe, that our Author, in the Passage I have last taken Notice of, has not misrepresented the Works of the Ancients, I should be sick of Antiquity, and never think the Opinion of the Fathers worth enquiring after, since they can be viewed in no other Light than as weak and insincere Men. But in Truth,

As to the *Opinion of the Fathers*, or that which is so called, on *either Side* of a Question, in Matters of Faith, I lay but *little Stress* upon it, unless it be well supported by solid and substantial Arguments. Barely to say this or that was the Opinion of such Man, or Men, so many Hundred Years ago, can have but little Weight with thinking Men. Every Man that is in his Senses, certainly must admit, that *sound Argument* is a much better Support to an Article of Faith, than is any human Authority whatsoever. And I can never believe, that he who can maintain his Assertion by good Argument, will ever depend upon such Authority. Besides, how great is the Difficulty of learning what was the *real Opinion* of the Fathers? Concerning the Doctrine of *Transubstantiation* in particular? Our Protestant Writers

ters upon that Subject, I believe, unanimously agree, *that it was never heard of in the most early Ages of the Christian Church*: And yet the Generality of Catholics affirm, *that she always held it as an Article of her Faith*. Nevertheless our forementioned Archbishop tells us of some great Men of that Communion, p. 24. who signify to us, *that it was not always thought necessary to be believed*. Now amidst these Contradictions, what must a Man do that is searching for Truth? If the Fathers had been infallible, I do not see how we could *certainly know* what was their Judgment. There are but few, comparatively, who have Learning and Leisure enough to look over the large and numerous Volumes of the Ancients to find what their several Opinions were; and those who have attempted it have given such *contradictory Accounts*, that we are left at great Uncertainty. Indeed we may reasonably suppose, that the Men who managed the Search with the greatest Uprightness and Capacity, must have been obliged, through Want of Time or Books, often to trust implicitly to others who have gone before them, that may not have been so capable or so sincere, but may have set the Matter in a *false Light*, and so deceived them. So that had the Fathers, I say, been infallible, we could never have come to full Satisfaction as to what their Judgment was. The shortest and safest Way, therefore, for finding whether the Doctrine of Transubstantiation is true or false, must be

be to attend to the *Scripture Account* of the *Institution, Nature, and End of the Lord's Supper*, and the Reasonings of the several Parties upon these, which are frequently collected and set before us in our own Language, and in such Volumes as may be easily purchased, and soon read. The Man that with a *sincere Mind*, free from all Prejudice and Bias, searches for Truth in *this Way*, and *begging the divine Illumination*, is in a ten thousand Times more likely Way to find it, than he who seeks it amongst the *uncertain* and *fallible* Opinions of the Fathers.

Many Miracles the Author of *The Catholic Christian instructed*, &c. from Church History tells us, have been wrought in Testimony of the Truth of the Doctrine of Transubstantiation; but he does not think it necessary to give particular Instances, because all the Miracles of Jesus Christ himself demonstrate it, as they prove he could not be a Liar. p. 51.

The Miracles of our Saviour, as they are *Evidences of his divine Mission*, I allow, prove him to be perfectly upright, and free from every Degree of Inclination to impose upon, or deceive, the World; and that he really was what he professed himself to be (the Messiah;) and consequently, that he could be no Liar, but that whatsoever he asserted, or taught, is infallibly true: Yet they will never prove that *all his Words* must be understood according to the *Letter*; for if they will, they will prove him to be a real Door, Vine, &c. And then,
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if our Saviour intended that his Words of the Institution of the Eucharist should be taken *figuratively*, his Miracles prove that the Doctrine of *Transubstantiation* is *false*. And that they are to be figuratively understood, I hope I have already proved to the full Satisfaction of every unprejudiced and considerate Reader.

Concerning the Miracles recorded in the (*Romish*) Church History in Proof of the monstrous Doctrine of Transubstantiation, I can say nothing; but I shall observe, that St. *Paul*, in his second Epistle to the *Thessalonians*, Chap. ii. lets them know, that *the Man of Sin, and Son of Perdition*, would be revealed, Ver. 3. and he tells them the *Manner, and Circumstances of his Coming*, which would be *after the working of Satan, with all Power, and Signs, and lying Wonders*, Ver. 9. And in Ver. 4. we have his Character, *viz. He exalteth himself above all that is called God, or that is worshipped*: So that he as God, *sitteth in the Temple of God, shewing himself that he is God*. Now, whom does this Character suit so well as the Church of *Rome*? Her supream Head and Representative (*the Pope*) *exalts himself above all that is called God, or that is worshipped*, that is above *Magistrates*, who are called Gods, *Psal. lxxxii. 1, 6.* for he claims a Right, at his Pleasure, to set up, and to pull down, even *Princes*, who are the highest Order of Magistrates, and to whom the greatest *civil Honour, Respect and Reverence* (here perhaps called *Worship*) is due. And he
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sits in the Temple as God. As Head of the Church he exercises a *dispensing Power*, and so discharges People from the *Obligation of Oaths*, dissolves *lawful Marriages*, and allows of such as are called *incestuous*, and supposed to be forbidden by the Laws of God. The Church of *Rome* also claims a *legislative Power*, and sets her Laws on a *Level with the Laws of God*; and enforces them with the *same Pains and Penalties* by which the Laws of God are enforced. In Matters of Belief she maintains, that *nothing is to be received as an Article of Faith till she has defined it*, and till then every one is at Liberty to take either Side of the Question. From whence it follows, that a *Truth plainly revealed in the Word of God* is not necessarily to be believed on the divine Authority, but must be authorized by the Church of *Rome*: And thus, I think, she shews herself, that, in her own Conceit, *she is God*, or rather above him. This being the Case, the *Miracles*, as they are called, wrought for the Proof of the false Doctrines of the Church of *Rome*, are nothing better than those *lying Wonders* that were to attend the Coming of the *Man of Sin*.

Our Author will have it to be “ a very bad
 “ Argument to pretend to infer, that because
 “ some of Christ’s Words are to be taken figu-
 “ ratively, therefore all are to be so: That be-
 “ cause in his Parables and Similitudes his
 “ Words are not to be taken according to the
 “ Letter, therefore we are to take in a figura-
 “ tive

“ tive Sense the Words of the Institution of
 “ his solemn Covenant, Law, Sacrament or
 “ Testament at his last Supper.” p. 33.

I hope no Protestant ever was so weak as to infer, that because some of Christ's Words are to be taken figuratively, all are to be so : And this, I hope, because, if he did, he would make our Saviour talk as much Nonsense, Absurdity, and Inconsistency as Catholics do. Nor do I believe, that ever any Protestant said, that because Christ's Words in his Parables and Similitudes are not to be taken according to the Letter, therefore the Words of the Institution are to be taken in a figurative Sense. The common Opinion of Protestants is, that on every Occasion, when a Scripture Text can be fairly understood according to the Letter, then it should be so understood; and that it should be so, on no Occasion, when its being taken according to the Letter, will make it *Nonsense and unintelligible*, and a *figurative* Meaning will make it *plain and good Sense* : And this being the Case, with regard to the Words of the Institution of the sacramental Supper, we say, they ought to be taken *figuratively*, that our Saviour may speak *rationally and intelligibly*, rather than according to the *Letter*, which would make him talk *absurdly and inconsistently*. Indeed Protestants, in this Controversy, refer to the parabolical Sayings of Christ, to shew that *all his Words* are not to be taken literally; but surely no one could ever think, *that* a sufficient Reason why those of
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the Institution should not be so taken ; but our Reason for that is, (as I just now said) because the literal Sense makes them full of Absurdity and Inconsistency. But

Our Author thinks it is very bad arguing too to infer, " That because Christ has called himself a Door, or a Vine, in Circumstances in which he never was, nor ever could be misunderstood by any one (he having taken so much Care in the same Places to explain his Meaning) therefore he would call Bread and Wine his Body and Blood in Circumstances in which it was natural to understand his Words according to the Letter, as he foresaw all *Christendom* would understand them, and yet he has taken no Care to prevent this Interpretation of them. p. 33.

It is surprising that a Man can have Boldness enough to say in Print, that our Saviour foresaw *all Christendom* would understand his Words of the Institution of the Lord's Supper according to the Letter, when his own Conscience must, and every Reader can tell him it is false in fact, and that *a great Part of Christendom* deny it, and maintain the figurative Sense: And, if we suppose the greater Number of People, who profess the Christian Religion, are for the literal Sense, we can *only suppose*, but *cannot be certain of it*, because in many Catholic Countries, (if not in all) the least Intimation of *a Doubt in the Case*, would expose a Man to the Hazard of Liberty, and Estate, if

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not of Life too. And, when that is the Case, there may be Millions of People secretly for the figurative Sense, who, through Fear, conceal their Sentiments. But if it be admitted, that the greater Part of the Professors of Christianity do espouse the literal Sense, this may very well be ascribed to their being denied the proper Means by which they might be better informed, I mean the free Use of the Scriptures: For wheresoever People are conversant in the sacred Writings, we generally find the literal Sense of the Words rejected: And, I doubt not but our Adversaries know, that in this Point, as well as in many other Points, the Scriptures are against them, and therefore they are against the free Use of the Scriptures. Now,

If our Author, when he tells us Christ foresaw that all *Christendom* would understand his Words according to the Letter; yet has taken no Care to prevent that Interpretation of it, would insinuate, that *we have not sufficient Means* for that Purpose, I must take the Liberty to say he is mistaken; and affirm, that the *Scriptures*, if read with due Attention, are sufficient for that End. And, moreover, our *Reason* and *Senses* concur in the Testimony.

The Scriptures of the *Old Testament* tell us, that when God had so signally favoured the *Israelites* as to pass over their Houses, and spare their *First-born*, when he destroyed all the *First-born of the Egyptians*, he instituted that Old Testament Sacrament, which is called the *Pas-*
sover,

fover, and appointed that on a certain Day in every Year, a *Lamb* to a Family, or to several Families, according to their Number, should be killed and eaten, that so remarkable an Event might thereby be preserved in Memory from Generation to Generation. (See *Exod. xii.*) Now, when *Christ* and his *Disciples* were discoursing of that Solemnity, both *He* and *They* when speaking of the *Lamb*, which was the *Memorial*, called it the *Passover*. Yea, our *Saviour*, when he was actually sat down at the Table with his Apostles, said to them, *With Desire have I desired to eat this Passover with you before I suffer*, Luke xxii. 15. And before he arose from the Table (as far as appears) he instituted the Sacramental Supper; when we are told, He took *Bread*, and gave Thanks, and brake it, and gave it unto them, saying, *This is my Body*, which is broken for you, *This do in Remembrance of me*. Is it not then natural for every one to conclude here, That our Saviour meant, that the Bread was his Body in the same Sense that the *Lamb* was the *Passover*? that is, That it was a *Memorial* of it, rather than his Words should be taken in a Sense that is attended with many as gross Absurdities as ever entered into a Man's Thoughts: And, indeed, one would wonder, that any Man could ever think, that the Bread was his Body in any other Sense, than as a *Memorial* of his Body, when he says so expressly concerning eating the Bread, *Do this in Remembrance of me*. And,

besides, against the literal Sense of the Words it may be observed, That there are several figurative Expressions used by Christ in the Institution of this Sacrament; as when he speaks of his Body as *already broken*, and his Blood as *already shed*, he means it is *shortly to be broken*, and *shortly to be shed*; for it was not at that Time broken and shed. And here with regard to another figurative Expression, I cannot but wonder at the Front of our Author, who, *pag. 27.* treating of the Lord's-Supper, interprets the Word Cup *figuratively*, as signifying *Wine*, and and gives it as the Sense of his Church too; for he says, "The Faith of the Catholic Church, concerning this Sacrament, is, That the Bread and Wine are changed, by Consecration, into the real Body and Blood of Christ." Yet in *all the Accounts* we have in Scripture, of this Sacrament, the Word *Wine* is not mentioned; for our Saviour's Words are, *This Cup*. — But, notwithstanding he has thus, in Fact, given up the Point, he enters, in the very next Page, upon the Proof of the *Real Presence*, by endeavouring to maintain the literal Sense of the Words of the Institution.

It will be said, perhaps, that our Author has given the *true* and *natural* Sense of the Words, and has expressed our Saviour's true Meaning.

I agree to it, so far as that I believe our Saviour by the Cup meant, That which was contained in the Cup, (yet not that it was changed into

into real Blood;) but then it is to be remembered, That this is *not* a literal, but a figurative Sense; and is directly contrary to our Author's first Argument for proving the *real Presence*.

Moreover, the Scriptures tell us, That after the Apostles had *eaten* that which, our Adversaries say, was the true and real Body of Christ, He *took the Cup*, — *and gave it to them*, which surely he could not have done, if they had eaten him. Now, no Man who considers, that in the *Sacramental Language* used by our Saviour, and his Disciples, concerning the Passover, immediately before the Institution of the Lord's Supper, they called the *Lamb*, which was the *Memorial*, the *Passover*: That there are several *figurative* Expressions in the *Words of the Institution*; and that, after the Apostles had *eaten* that which, Catholics say, is the Body of Christ, the Scriptures tell us, *He took the Cup*, — *and gave it to them*; I say, no Man, I think, who considers these Things, can be of our Author's Opinion, That Christ has not taken care to prevent the Words of the Institution of the sacramental Supper being taken literally, if he means, *we have not sufficient Light in that Matter* to guide those, who will form their Judgments by the Scriptures. But, if more Evidence were needful, our *Senses* will witness for us; our Eyes, our Hands, and our Palates would jointly testify, That that which we eat and drink, at the Lord's Table, is not Flesh and Blood, but real Bread and Wine.

And then, our *Reason* tells us, That that can never be the true Sense of the Words, which infers many most notorious Absurdities and Contradictions, as I have clearly shewn the literal Sense does; (several of which have been already mentioned (*p.* 21, 22, 31.) and need not be repeated) so *that* also concurs in the Censure of that Interpretation, as nonsensical and ridiculous, and so, I think, must every considerate Man. But,

Perhaps, our Author may think, That our Saviour has not taken *effectual Care* to prevent the greatest Part of the Professors of Christianity from embracing the literal Sense; and therefore it ought to be taken for the true Sense.

If this be his Meaning, I answer,

First, We cannot know, That the greatest Part of the Professors of Christianity does embrace that Sense; because, under Catholic Governments, the People are not allowed freely to declare their Sentiments. And,

Secondly, He may as well conclude, that the *wide Gate*, and *broad Way*, lead to Heaven, because our Saviour does not *prevent the many from going in thereat*, and walking therein; when there are but few that find the strait Gate, and narrow Way, *Matt.* vii. 13, 14. For God may as justly permit those *fatally to err*, who *will not* improve the Means of Illumination, as he may permit those to *perish in their Sins*, who *will not* exercise their Powers in resisting Temptations,

ptations, and subduing their Lusts and Corruptions. But

How does it appear, that, where our Saviour has called himself a *Door*, or a *Vine*, — he has taken so much Care to explain his own Meaning, so as not to be misunderstood, (that is, according to our Author's Meaning not to be taken in a literal Sense) any more than he has done it in the Words of the Institution? The most that can be said is, that where our Saviour has called himself a *Door*, or a *Vine*; *he was evidently speaking in Parables*, and a Parable is a Representation of one Thing by another, that, in some Respects, it bears a Likeness to. Let it be admitted, and, I ask, *Is it not as evident*, that when our Saviour said, *This is my Body*, *he was instituting a Sacrament*? And is not a Sacrament a *visible Sign* of an *invisible Good*? And then what is the *invisible Good*, but *Christ crucified*? And what can be the *visible Sign*, but the *Bread broken*? And, besides, the Discourse betwixt Christ and his Disciples concerning the Old-Testament Sacrament, the Passover, in which, as has been already observed, he and they call the *Lamb*, the *Passover*, or the Sign by the Name of the Thing signified, countenances the figurative Sense of the Words, as it shews it was the Way of our Saviour's speaking, concerning a Sacrament. So that it is manifest, that our Author had no just Reason to insinuate, that where our Saviour calls himself a *Door*, or a

Vine, he has taken more Care not to be understood in a literal Sense, than he has in the Words of the Institution, not to be so understood : Nor does there appear to be any Disparity in his Favour, between the Cases of the Expressions, *viz.* I am the Door, the Vine, &c. and This is my Body, for any of the Reasons our Author has offered, *p.* 33, 34. For, *First*, I do not apprehend, that because the former are delivered as *Parables* and *Similitudes*, it follows they are any more delivered as Figures than the latter, which relate to a *Sacrament*; because (as I have often observed) the *Nature of a Sacrament* requires, also, that they should be understood in a *figurative Sense*. And, if they do imply (for they do not express) a *Covenant* or *Testament*, it is *not* in a Sense *distinct from a Sacrament*, but as included in it; and therefore must be understood in a sacramental, that is, in a figurative Sense. Nor, *secondly*, can I allow any Force in his saying, that the former *are explained by Christ himself*, in the same Places in a figurative Sense, the latter are not: For if that be admitted, it can be of no Weight; because the Words of the Institution *do not need to be explained*; for what need could there be of explaining them to the Disciples, who, to be sure, knew, that their Master was *instituting a Sacrament*; and, by their Discourse with him just before, had shewn *that they understood sacramental Language*, and who saw that what he took and brake was *Bread*, and that *so it remained*

*remained after the Words were pronounced; and that Christ himself was sitting at the Table, whilst he pronounced them, whilst they eat the Bread, and after they had eaten it? One would think when this is the Case, the Words could never want explaining. Nor yet, thirdly, can I perceive, that the former, any more than the latter, are so worded, as to carry with them the Evidence of a Figure; but think they both carry sufficient Evidence of it; for I cannot see how any Man can take either in the literal Sense, till he has been persuaded to lay aside his Understanding, and not to believe his Senses. But how he could say, that those that have been most desirous to find a Figure in them, have been puzzled to do it, is surprizing; since he cannot but know that we say, That by a *Metaphor* (much in Use with our Saviour) the Bread is called the Body of Christ. Fourthly, I will admit, that the Church of Rome (as she calls herself) has pretended to authorize the literal Sense of the Words; but shall deny that she has any Authority to do it, till I see her Authority proved, which I never expect. In fine: I cannot agree with our Author, that, according to the Laws and Customs of Speech, by an elegant Figure, Christ could more properly call himself a Door and a Vine, than he could call Bread and Wine his Body and Blood; for I cannot perceive any more Likeness in a Door, or a Vine, to the Body of Christ, than there is in a Piece of Bread, or than there is in Wine to his Blood:*

Blood: And if, because Christ has the Property of a Door, inasmuch as *by him* we enter into the Sheepfold; and the Property of the Vine, in giving Life and Fruit to the Branches, be a sufficient Reason for his elegantly calling himself a Door and a Vine; then, I think, since he is the spiritual Food of Believers, he may every whit as elegantly appoint himself to be represented by Bread and Wine. And I imagine it will puzzle our Author more to find a solid Reason for the contrary, than it ever puzzled a Protestant to find out a Figure in these Words, This is my Body.

“In certain Cafes,” our Author allows, *p.* 35.
 “That a Sign or Figure, according to the
 “common Laws of Speech, and the Use of the
 “Scriptures, may be said to be such and such
 “a Thing” as it represents, but that is, “when
 “it is known to be a Sign or Figure,” and
 not else, and this he illustrates by supposing,
 That “a Person, by an Art of Memory, had
 “appointed within himself, that an Oak-Tree
 “should be a Sign or Memorandum of *Alex-*
 “*ander the Great*, and, pointing to the Tree,
 “should gravely tell his Friends (who were
 “not acquainted with his Design) this is that
 “Hero that overcame *Darius*: Such a Propo-
 “sition (*he says*) would justly be censured as
 “nonsensical, and unworthy of a wise Man;
 “because such a Figure of Speech would be
 “contrary to all Laws of Speech, and unintel-
 “ligible. Just so, (*says he*) would it have
 “been,

“ been, if our Saviour, at his last Supper,
 “ without giving his Disciples Warning before-
 “ hand of his meaning to speak figuratively,
 “ and without considering before-hand, the
 “ Bread and Wine as Signs and Representations
 “ of any Thing else, should have abruptly told
 “ them, This is my Body, This is my Blood,
 “ had he not meant that they were so in-
 “ deed.”

Our Author's Similitude had come nearer the
 present Case, if he had supposed, That *Alex-
 ander in person* had pointed to an *Oak-Tree*, and
 said to his Friends, *This is myself*, as often as ye
 behold it, remember me as conquering *Darius*.
 Now had this been a *real Case*, and our Author
 one of *Alexander's Friends*, it would be proper
 to ask him, *Whether he believed Alexander in-
 tended to be understood literally*; and that his
 Friends should believe the *Tree* to be his *very
 Person*, since he had not given them Warning
 before-hand, that he intended to speak figura-
 tively? If I had heard him, I should, without
 the least Hesitation, have concluded that he
 spoke *figuratively*, and meant that the *Tree*
 should be a *Memorial* of him as conquering
Darius.

When our Saviour said of the Bread, *This is
 my Body*, though he had not told his Disciples
 his Words had a figurative Meaning, they would
 naturally be led to understand them so; not on-
 ly because, *1st*, They saw that after the Words
 were pronounced, the *Bread retained the same*
Acci-

Accidents as before; but, 2dly, They saw our Saviour and the Bread two *distinct Things*. And, 3dly, They knew a *Sacrament* (which was then instituting) consists of a *Memorial*, and *something to be remembered*, and Christ told them it was *Himself* that was to be remembered; from whence they must conclude, that *it was not by himself* that he was to be remembered. Also, 4thly, they knew that in *sacramental Language* it was usual to call the *Memorial* by the Name of *that which was to be remembered*; and in that Language (as has been several Times observed) had just before discoursed with their Master concerning the Passover; in which Discourse both he and they had called the *Lamb* the *Passover*. So that, I say, Though our Saviour *did not* expressly tell his Apostles, that his Words were to be understood figuratively, they could be at no Loss about it, but would plainly see that they *must* be so taken.

Our Author being, I suppose, apprized, that, in a *Sacrament*, the *Memorial*, and *that which is to be remembered by it*, cannot be *one and the same Thing*, tells us, that the Thing which we are to remember in the Eucharist, is *the Death of Christ*; so insinuating, that the Memorial of it is *his Body and Blood*. "These Words, (*says he*) Do this in Remembrance of me, inform us of the End for which we are to offer up and receive the Body and Blood of Christ, viz. a perpetual Remembrance of his Death." p. 36.

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Here our Author should be put in mind, that the *Sign*, or *Memorial*, in a Sacrament, is *outward* and *visible*, or *sensible* (as he owns, *p. 4.*) Now, the Body and Blood of Christ *are not* so; for every Body knows there is *nothing visible*, or *sensible* in the Eucharist, as a Memorial *but Bread and Wine*. And our Author himself allows, *p. 36.* That it is very true, that *Christ is not visibly* present there. This, then, being the Case, it is very evident, from the Nature of a Sacrament, and our Author's own Description of it, that Christ cannot be therein received in Commemoration of his Death, because he is not visibly there; and Visibility, as to the outward Performance, our Author makes a necessary Condition in a Sacrament, *p. 4.*

When our Saviour, in the Institution, with regard to *eating* and *drinking*, says, Do this in Remembrance of me, he must mean, according to the Letter, *a personal Commemoration* of himself, which is very intelligible; and, therefore, there is no Necessity for forsaking that, and following a figurative Sense. And when the Apostle *Paul* recites those Words, and subjoins, *As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death*, — he cannot, with any Propriety, be supposed to intend to explain away Christ's plain Words, Do this in Remembrance of me, as signifying, That his Death only, and not his Person, is to be remembered in the Sacrament: But his *evident Design* was to point out the Character in which he

he is to be remembered therein, *viz.* as *our dying Redeemer*. But,

“ These Words, Do this in Remembrance of me,” — our Author affirms, no Way interfere with those other Words, This is my Body, and This is my Blood, so as to explain away the Real Presence of Christ’s Body and Blood, p. 36.

Though the direct Design of our Saviour, in delivering these Words, Do this in Remembrance of me, might not be to interfere with those other Words, This is my Body, and This is my Blood, so as to explain away the real Presence of Christ’s Body and Blood ; yet *they do, by Consequence, explain it away* ; for they clearly enjoin the Remembrance of Christ himself : Since then, the Remembrance that is here enjoined is a *Sacramental Remembrance of Christ himself* ; and since a Sacramental Remembrance supposes that we are to remember *something that is past, absent, and invisible*, by a Thing that is *present and visible* ; it manifestly follows, that seeing *Christ* is the absent invisible Thing, which is to be remembered in the Lord’s-Supper, *he cannot be really present*, as the Thing by which himself is to be remembered ; that being quite contrary to the Nature of a Sacrament.

This Author’s Observation, that St. *Matthew* and St. *Mark* have quite omitted these Words, *Do this in Remembrance of me* ; and that therefore they can never be looked upon as a necessary Explication of the Words of the Institution,

tion, — p. 36. These Observations, I say, can be of no Weight, unless he can prove (which I am confident he will never attempt) that the Testimony of *St. Luke* and *St. Paul* is *not sufficient to establish the Credibility of those Words*, as to their being *the Words of our Saviour*; for if it be certain (as it is) that *He* spoke them, they are of the same Authority, as they would be, if they were recorded by all the Evangelists; (for though they derive their *Credibility* from those who *record them*, their *Authority* is from him that *spoke them*;) and we must conclude, that his Person is to be remembered in the Eucharist; and that therefore his Body and Blood, which are himself, cannot be there as a Memorial of himself. And as to the Words being omitted by *St. Matthew* and *St. Mark*, I say, it is probable they never imagined it would ever enter into the Thoughts of any Man to advance and maintain a Doctrine so full of Absurdities and Nonsense, as that of the *Real Presence* is; and, consequently, never thought that the Words of the Institution wanted to be explained. But,

In our Author's Opinion, "The Remembrance
 " of a Thing does not suppose it absent; for
 " we are commanded, (*he says,*) to remember
 " God, *Deut. viii. 18. Eccles. xii. 1.* Though
 " in him we live, move, and have our Being,
 " *Acts xvii. 28.*" p. 36.

It must be a Stretch of Charity to suppose,
 That our Author was not conscious, that what
 he

he has here said, is not at all to his Purpose, which was to shew, that, in a *sacramental Sense*, we may remember a Thing that is present; for that is the Point he was to maintain. Seeing, then, there is in neither of the Texts he has quoted, any visible Sign pointed out, by which we are to remember God, he has quoted them impertinently; and, by what he has said, has only amused and deceived his *credulous* and *unthinking* Readers; but has advanced nothing that carries any Conviction, or can establish his Doctrine in the Mind of any *considerate* and *inquisitive* Man. Again,

Our Author says, The most that can be inferred from the Command to remember Christ is, that he is not visibly present; — and that therefore, lest we should forget him, this Remembrance is enjoined, p. 36.

I have already shewn, from the Nature of a Sacrament, that he is not corporeally present, either visibly or invisibly; for, if he were, he must, contrary to the Nature of a Sacrament, be himself eaten and drank, in Remembrance of himself. Then,

The Presence of Christ invisibly in the Sacrament is inconsistent with an Assertion of our Author himself, p. 28. where he tells us, “ That
 “ which we receive in the Sacrament, is the
 “ same Body as that which was born of the
 “ blessed Virgin, and which suffered for us
 “ upon the Cross, for Christ never had but
 “ one Body; the only Difference is, that then
 “ it

“ it was mortal and passible, but now it is
 “ immortal and impassible.” Now, if the
 Body of our Saviour was *visible* at the Time
 of his *Crucifixion* to those who were present;
 and if the only Difference is that, then he
 was mortal and passible, but now he is immor-
 tal and impassible; then he must be *visible* to
 those who *communicate at his Table*, if he were
 there, since he was so to the Spectators at his
Crucifixion. Again,

If the Body of Christ is not visible in the Sa-
 crament, this is to me an *invincible Argument*,
 that he is not corporeally there, as a *sacramen-*
tal Memorial, as will, I think, appear from the
 following Considerations, That, 1st, it is the
 common Opinion of all Parties, (though they
 may not express it in the same Words) That
 a *Sacrament* consists of an outward and *visible*
 Sign, Memorial, or Representation, and some
invisible Good signified, remembered, or repre-
 sented by it. 2^{dly}, When our Lord instituted
 the Sacrament of his Supper, he blessed certain
 Elements, which he gave to his Disciples, with
 this Precept, Take and eat, — take and drink —
in Remembrance of me. From these two Obser-
 vations I infer, 3^{dly}, That that which is *eaten*
and drunk, in that *Sacrament*, is the *Memorial*
 of our Lord and Saviour; and being a sacra-
 mental Memorial, must be *visible*. And then
 I conclude, 4^{thly}, That, since it is *essential* to
 a sacramental Memorial that it be *visible*; and
 since the Body of Christ is *not visible* in the Sa-
 F crament,

crament, it cannot be therein eaten as a *sacramental Memorial*.

Our Author says. p. 28. of Christ's Body, It is a spiritual Body. But surely he cannot design this as an Argument *against its Visibilty*, because he says, "It still remains a true Body as to all that is essential to a Body." Now, if it does *so* remain, this certainly must include *Visibilty*. Yet since, from what I have met with in Conversation, I have Reason to apprehend, that it is a pretty common Opinion among Catholics, That the Body of Christ *cannot be seen* in the Sacrament, because it is a *spiritual Body*; I shall observe, that Christ was *seen forty Days*, by his Disciples, *after his Resurrection*, Acts i. 3. (at which Time, I suppose, they reckon his Body became a spiritual Body.) He was *visible* too at his *Ascension*; for they *saw him going up into Heaven*; and will also be *visible* at his *second Coming*; for *he will come in like Manner, as they saw him go into Heaven*, ver. 11. *And all the Tribes of the Earth — shall see the Son of Man coming in the Clouds of Heaven*, Matt. xxiv. 30. *Behold, he cometh with Clouds, and every Eye shall see him*, Rev. i. 7. 'Tis very apparent then, that Christ's Body being a *spiritual Body* does not hinder its *Visibilty*. It's being a spiritual Body, then, can be *no Reason*, why it may be in the Eucharist, and yet *not seen*. But

If it were admitted, that the Body of Christ being a spiritual Body is invisible, this Concession

fion would be of no Advantage to the Cause of our Adversaries; because at *the Time of the Institution*, when our Saviour took Bread, — and said, *This is my Body*, his Body was *not* a spiritual, but a *natural Body*: And a natural Body, I suppose, no-body will say is invifible. Now, if Christ's *natural Body* could not be in the Eucharift unfeen, at the Institution of it. His *real Body* could not be there; for then it was a natural Body: And if it was not there then, there can be no Reason to think it is there now, fince it was then our Saviour faid of the *Bread*, *This is my Body*.

Here it will be faid, That the inward Subftance only is in the Sacrament; and that “ This “ is not the Object of our Senfes, nor can be “ perceived by any of them.” p. 54.

Our Author, as we have feen, owns, That the *only Difference* in the Body of Chrift now, and at the Time of his Crucifixion, is, That *then* it was *mortal* and *paſſible*, but *now* is *immortal* and *impaſſible*. Surely, then, wherefoever the Subftance of Chrift's Body is, there alfo muſt the Accidents be; for *ſo* they were at the *Time of our Saviour's Suffering*. Then

I cannot conceive how a Text that ſpeaks of a Body that conſiſts of *both Accidents* and *Subſtance*, can be faid to be taken according to the *Letter*, when it is interpreted to mean the *Subſtance*, as *ſeparated from the Accidents*. Certainly, an *Interpretation* of that Text that is *ſtrictly literal*, muſt ſuppoſe the Body of Chrift

to be *exactly the same* that it was at the Time when he pronounced these Words, *This is my Body*. Therefore the *literal* Sense of them must include the *Accidents* as well as the *Substance* of his Body. Again; I would ask,

What is it that constitutes a human Body? Is it not the *Conjunction* of the proper *Accidents* of such a Body, with the *Matter* whereof it is formed? What was it that made the Difference in the various Species of Creatures at the Creation of the World, which inhabit the Earth, when they were all made of one sort of *Matter*? Was it not the *different Properties*, or *Accidents* that were peculiar to the several *Species*? If the *Accidents* of a *Lion* had been joined to that very *Matter* whereof the *Body* of the first *Man* was formed, would it not have been the *Body* of a *Lion*? It must have been so. Now, if the *uniting* the proper *Accidents* of a human Body with that *Portion* of *Matter* of which the Body is formed, *constitutes* a *human Body*: Then, as I apprehend, the *Separation* of those *Accidents* from that *Matter*, must *dissolve that Constitution*, and it must cease to be a human Body. I cannot, therefore, believe, that the *Substance* of the *Body* of *Christ* can be in the *Sacrament*, seeing the *Accidents* of it are not there.

Having, in the Course of these Papers, mentioned our present Author as saying, the *Body* of *Christ* is now immortal, and impassible; before I proceed farther, I shall beg Leave, though

though it is not the Point before me, to observe, that even *catholic Doctors may differ in their Sentiments*. The first that I have in these Papers taken notice of, would prove the *Real Presence* of Christ in the Eucharist, from those Words of St. Paul, *Whoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord*: And thus he argues, “No Man can be
 “ guilty of the Blood of another, unless he
 “ spills his Blood, or takes away his Life ; but
 “ St. Paul (*says he*) here affirms, that whoso-
 “ ever shall eat this Bread, and drink this Cup,
 “ of the Lord unworthily, shall be guilty of
 “ the Body and Blood of the Lord.” The *Con-
 sequence* then that is to his Point, but too shock-
 ing for him to give in express Words, is this, *Therefore every unworthy Receiver of the Lord’s
 Supper actually sheds Christ’s Blood, or takes away
 his Life*. But does the Author I have now to
 do with say so? No ; but *exactly the contrary* :
 For he says, *Now the Body of Christ is immortal,
 and impassible* ; that is, it can neither be killed,
 nor hurt. But are these two Opinions recon-
 cileable, when one says, *Christ’s Body is immor-
 tal*, and the other says, *The unworthy Receiver
 takes away his Life* ? I apprehend, the *affirma-
 tive* will be admitted by Catholics, if the Priest
 tells them, *it is a Mystery of Faith* : For Things
 every whit as absurd follow from the Doctrine
 of Transubstantiation, as can be consequent from
 asserting, that Christ is immortal ; but that, ne-
 vertheless,

vertheless, his Life is taken away by whosoever unworthily partakes of the Lord's Supper : And yet the People upon being told, that *Transubstantiation is a Mystery of Faith*, receive it, notwithstanding all the Absurdities that attend it, as readily as they would a Point that is clearly demonstrated ; perhaps as readily as they receive this Article of Faith, viz. *The Being of a God*.

Our Author will have it, that it must be Christ's Body and Blood that are present in the Eucharist, because otherwise " would the Figures of the old Law equal the Sacraments of the new Law, yea, far excel them. For, (asks he) who does not see that the paschal Lamb was a more noble Figure, and far better representing Christ than Bread and Wine?" He likewise instances the *Blood of Victims*, and the *heavenly Manna*.

I shall here ask, How shall we be sure that there ever was *any Regard* had to the *Nobleness* of the Creature in the Choice of a *Type* of Christ? To me it seems as if there was not: For, if there had, one would imagine, that a Being of infinite Knowledge could have found out a much more noble Creature than a Lamb for that Use ; and would have chosen that which is called *Behemoth*, Job xiv. 13. and is said to be the chief of the Ways of God, ver. 19. Or he might have chosen a *full grown Sheep*, rather than a *Lamb of the first Year* ; which would have been of the same Species, and the *more noble of the two* : So that I see no Weight in his
Argu-

Argument from the supposed superior Nobleness of the Types of the old Law to the Sacraments of the new Law. Indeed I should think, that *Aptness to represent* rather determined the Choice *always*. And then Christ being, according to the Decree and Council of God, called the *Lamb slain from the Foundation of the World*, a *Lamb* was a very proper Type of him: So was the *Blood of Victims*, since he was to die as a *Sacrifice*: The *heavenly Manna* also fitly represented him, who was to come down from *Heaven* to be that *Food*, by which *Souls* are to be *nourished unto everlasting Life*. So now since Christ has under the *new Law*, spoke of himself as the *Bread that came down from Heaven*, and the *Bread of Life*; he may, I think, with the same *Propriety* and *Aptness* be represented by *Bread*. Nor does it appear, that our *Saviour*, when upon *Earth*, shewed any *Regard* to *worldly Pomp or Grandeur*; if he had, he might have chosen *Princes and Nobles*, Men of high Birth, and learned Education, to be his Followers, to grace his *Train*, and to *propagate his Religion*, instead of *Fishermen*, and others, of low Birth, and who were meanly taught. Moreover, the Religion which he planted, was much more plain and simple than that he superseded. He has not now enjoined those pompous Ceremonies, none of those costly Decorations for his Ministers, nor any such stately Temple, as were the Ornaments of the Jewish Worship: Since then he has preferred a simple and plain

Worship, to that which is gaudy and pompous ; there can be no Reason to wonder, if he has chosen *Types of the new Religion* that are *less noble than those of the old*, because they *best agree with it* : And consequently our Author's Argument is of no Weight in our Debate.

Our Author is of Opinion, that “ no Man, “ that pretends to the Name of Christian, can “ suppose that the Figures of the old Testament “ might equal or excel the Sacraments of the “ new ; since the Apostle assures us, that the “ old Law had nothing but a Shadow of good “ Things to come, *Heb. x. 1.* And does not “ the Nature of Things (*he asks*) assure us, that “ the Figure must be inferior to the Thing pre- “ figured ? ” p. 46.

I will admit here, That the Figure must be inferior to the Thing prefigured. But then the Question will be, What is the Figure, and what the Thing prefigured ? Now St. Paul has settled this Point. In his Epistle to the *Colossians*, having mentioned some of the *jewish* Rites or Observances, he says of them, *Chap. x. ver. 17. which were a Shadow of Things to come ; but the Body (or Substance) is Christ.* And in *Heb. x.* we find the Figures were, *the Sacrifices that were offered up Year by Year*, ver. 1. — *The Blood of Bulls and Goats*, ver. 4. *Burnt-offerings and Sacrifices for Sin*, ver. 6. — *That were offered often*, ver. 11. — The Thing prefigured is (*not Bread and Wine, but*) *Christ* ; who when God had no Pleasure in Burnt-offerings for Sin, ver. 6, 8.

6, 8. said, *Lo, I come (in the Volume of the Book it is written of me) to do thy Will, O God, ver. 7, 9. Whose Body was offered once for all, ver. 10. Who, after he had offered one Sacrifice for Sins, for ever sat down at the Right Hand of God, ver. 12. And by one Offering, for ever perfected those that are sanctified, ver. 14.* So that I do not disagree with our Author, when he says, the old Law had but a Shadow of good Things to come; if he means, *the legal Sacrifices were but a Shadow of Christ.* But how it follows hence, that the Figures of the old Testament must not equal or excel the Sacraments of the new, is incumbent on our Author to shew.

Should our Author be asked, “How can the
 “Bread and Wine be changed into the Body
 “and Blood of Christ?” He would tell us,
 “By the mighty Power of God, to whom no-
 “thing is hard or impossible, who formerly
 “changed Water into Blood, and a Rod into
 “a Serpent, *Exod. vii.* and Water into Wine,
 “*John ii.* and who daily changes Bread and
 “Wine, by Digestion, into our Body and
 “Blood.” p. 54. I reply,

I do not think it any Diminution or Limitation of the divine Power to say, *God himself cannot do a Thing that implies a Contradiction:* And that *Transubstantiation*, which this Reasoning is intended to support, *does so*, is most notorious. Our Author says, (and very truly) our Saviour never had but *one Body*: And all Catholics, by professing the Creed which is called

called *the Apostles*, hold, That that Body was *born of the Virgin Mary*, (which Birth all Christians allow was above 1700 Years ago,) and that the Body is in *Heaven* at the Right Hand of the Father: Yet Transubstantiation supposes, 1st, That though our Saviour never had *but one Body*, yet (as has been before observed) Millions of People have *each eaten his entire Body*. 2^{dly}, That the very Body that *was born of the Virgin* is made of a *Wafer*, or *Bit of Bread*. 3^{dly}, That the identical Body, which was born *above seventeen hundred Years ago*, is made every Time the Priest intends to make it, by pronouncing the Words of Consecration upon the Bread or Wafer. And it supposes, 4^{thly}, That the very Body that is in *Heaven*, is eaten, in the Eucharist, *on Earth*. Now, if these are not Contradictions, there can, I think, be no such Thing as a Contradiction.

That the divine Power, which made the World of nothing, can, of a *bit of Bread*, make a Body, (or as many Bodies as he pleases) *so like the Body of Christ*, that the most discerning Eye shall not be able to distinguish one from the other, is a Point that I would not contest. But *that one Body only* can be eaten *entire*, by *each of many Millions of People*: That the very identical Body that *was born of the Virgin* is made of a *Wafer*: That that very Body, which was born *above one Thousand seven Hundred Years ago*, is made every Time the Priest intends to make it, by pronouncing the Words of Consecration

cration *upon a Wafer, or bit of Bread*: And that the Body of Christ, which is *in Heaven*, is *eaten* by People *on Earth*, are such palpable Contradictions, as must be shocking to every Man, who considers, that they are the natural Consequences of a Doctrine, which, by a *pretended infallible Church*, is made *necessary* to be believed, *in order to Salvation*: Every such considerate Man, surely, will conclude, That a Doctrine, that carries in it these monstrous Consequences, (and many more such) can never be a Doctrine of the Gospel, or of divine Authority.

Concerning the *Water's* being changed into *Blood* and into *Wine*, the *Rod* into a *Serpent*, and the *Bread* and *Wine* that we eat and drink, into *our Body* and *Blood* by Digestion; I would ask our Author, whether the Water was changed into *certain Blood* and *Wine*, which *existed before that Conversion*; and *after* it was changed, *retained all the Properties of Water*? Whether the *Rod* was turned into a *particular Serpent* that also had a *Being before the Change*; and, *after it was changed*, had all the *Appearances of a Rod*? And whether the *Bread* and *Wine*, which we eat and drink, are changed into that very *Flesh and Blood*, which partly *make up our Bodies before we eat and drink them*; and after the Change still retain the *Accidents of Bread and Wine*? If these Things are not so, (as to be sure they are not) his Similitudes are impertinent; for so it must be in the Case of Transubstantiation,

substantiation, if that Doctrine were true: Therein the *Bread* is supposed to be changed into a *certain Body*, that has *existed above 1700 Years*, and *does still exist*; and *after it is supposed to be changed*, it appears *just as it did before*. Believe it he that can!

If our Author should be asked, Are not our Senses deceived in the Eucharist? He would answer, " Properly speaking, they are not, because they truly represent what is truly there, *viz.* the Colour, Shape, Taste, &c. of Bread and Wine. But 'tis the Judgment is deceived." — For though he allows, that " regularly speaking, we are authorized by the Testimony of our Senses to make a Judgment of a Thing's being in Effect that which it has the Appearances of;" yet, as he insinuates, it is otherwise when Reason or divine Authority interposes itself to oblige us to make another Judgment. p. 55.

If then *neither* Reason nor divine Authority interposes in the Eucharist to oblige us to deny our Senses, then the Elements remain Bread and Wine. Now, if it cannot be proved, that the Words of the Institution *ought to be taken literally*, then we are *not*, by the Interposition of *Divine Authority* (and to be sure we are not by the Interposition of Reason) obliged to deny our Senses: And whether those Words must necessarily be taken in that Sense, I submit to the Judgment of every judicious and inquisitive Reader of what I have said upon that Head.

Our

Our Author, to support his Argument, will produce several Scripture Instances, “ in which
 “ the Testimony of Man’s Senses has repre-
 “ sented one Thing, and the Authority of
 “ God’s Word has assured us, that it was not
 “ that which it appeared to be, but quite ano-
 “ ther Thing : — As when Angels have ap-
 “ peared in the Shape of Men, *Gen. xix. Matt.*
 “ *xxviii, Mark xvi, &c.* and the Holy Ghost
 “ in the Shape of a Dove, *Luke iii. 22.*”
 p. 55.

That our Senses may, and sometimes do mistake, cannot be denied. But then this is ordinarily owing to the Want of the due Exercise of them, or a too slight and superficial Examination of the Objects: And this seems to be the Case of the People, that our Author tells us were deceived, by mistaking Angels for Men; who, probably on the first Sight of the Angels in *the Shape* of Men, concluded, that they were *really* Men. But had the *Men of Sodom*, and the *Women at our Lord’s Sepulchre*, had the least Intimation, or Suspicion, that what they saw were Angels, and had had Opportunity, and Courage to *try*, by *our Saviour’s Rule*, whether they were Men, or not; I make no Doubt, but their Senses would soon have satisfied them: For, if they had found them *Flesh and Bones*, being in *human Shape*, they would justly have concluded that they were *Men*; for a *Spirit bath not Flesh and Bones*, — *Luke xxiv. 39.* and *Angels are Spirits*, — *Heb. i. 13, 14.* If they

they had found them *not* Flesh and Bones, they would, as justly, have made the *contrary Conclusion*. So that, if they were mistaken, the Mistake was occasioned by making *too hasty a Judgment*, having *not duely examined the Objects by their Senses*. But this is *not* the Case, with Regard to the Elements in the Eucharist : *Many Millions* of People, who have been *told*, that they are *not Bread and Wine*, but *the real Body and Blood of Christ*; and *each* of them *several Hundreds of Times* seen, handled, and tasted those Elements, do unanimously declare, that by *neither* of their Senses they can discover *any Alteration made in them by Consecration*; but that they *taste, feel, and look*, just as they did before they were consecrated. And this, I believe, no Catholic will deny. Now, if the Men of Sodom, and the Women at the Sepulchre, did mistake Angels for Men, *through Want of due Trial by their Senses*, and by too hastily giving Judgment on a *single View*, (which seems to be the Case of the Sodomites, Gen. xix.) or in a *Fright*, (which the Women seemed to do, Matt. xxviii.) It can never from thence follow, that Millions of People, *who know it is a controverted Point*, and have *severally* some *Hundreds of Times* observed the *same Properties and Accidents*, in the *Bread and Wine*, after the Consecration, which they had before, must be mistaken. Besides, I am not certain, that the Men of Sodom, and the Women at the Sepulchre, were mistaken; for those, who in Gen.

xix.

xix. 1. are called *Angels*, in Ver. 10, 12. 16. are called *Men*. So he that was called an *Angel* in *Matt.* xxviii. 2. is called a *young Man*, *Mark* xvi. 5. So that, perhaps, the Objects which they saw were human Bodies, animated or actuated by Angels: And then their Senses did not deceive them, and what they saw, was really what it appeared to be, for the Bodies only could be Objects of their Senses.

If here it shall be objected, that if it be admitted, that they were human Bodies which they saw, yet still they were mistaken; for though their Senses told them, that which they saw were Men, yet in Reality they were Angels. To it I reply,

They were not mistaken in the *material Part*, which was the *proper Object of their Senses*. Now, both the *Body and Blood of Christ*, and *Bread and Wine*, are *material Bodies*, and so fit to be judged of by our Senses, To argue then, that because the Men of *Sodom*, and the Women at the Sepulchre, could not discern, that the Spirits which animated the human Bodies which they saw (if that was the Case) were Angels; therefore we, by our Senses, cannot in the Eucharist, discern a Bit of Bread from an entire human Body, though we view, handle, and eat it, is such absurd Reasoning as is unbecoming a Man, and is the same Thing as saying, That because our Senses cannot discern that which *is not* their proper Objects; therefore they cannot judge of that which is so. Then,

As

As to the *Descent of the Holy Ghost in the Form of a Dove*, it does not appear to me that *St. John's Senses were mistaken*; for he does not say I saw a Dove descending; but I saw the Spirit descending like a Dove, Chap. i. 32. We must here observe, that *St. John* had been told by him that sent him to baptize,—(which must be God) that upon whom he should see the Spirit descending, the same is he that baptizeth with the Holy Ghost, *Ver. 33.* and that he says, was the Son of God, *ver. 34.* Now, at the same Time that the *Form of a Dove descended upon Christ*, a Voice from Heaven said, *This is my beloved Son, in whom I am well pleased*, Matt. iii. 16, 17. Mark i. 11. Luke iii. 32. So that *St. John's Senses were so far from being mistaken*, that it was by them that he came to understand that the Spirit was to descend, and when he did descend upon the Son of God. By his *Hearing* he learned that the Spirit was to descend upon the Son of God. By his *Sight* he perceived the *Form of a Dove descending upon a certain Person*; and that Descent being accompanied with a Voice from Heaven, saying, *This is my beloved Son*, — his *Hearing* again gave Testimony, that that which descended in the *Form of a Dove* was the Spirit. If he could not have trusted to his *Hearing*, how should he have known, That the Holy Ghost was to descend, to point out the Son of God? Or that, when he did descend in the *Form of a Dove*, it was He that so descended? And if he could not have trusted to his
Sight,

Sight, how should he have known that there was any Descent at all? But having learned by his *Hearing*, that the Spirit should descend upon him who is the Son of God; and then *seeing the Likeness* of a *Dove* descend upon a certain Person; and at the same Time *hearing a Voice from Heaven*, saying, *This is my beloved Son*. — By comparing the Testimony of those Senses, he was fully assured, that it was the Spirit that did descend, and so pointed out the Son of God. Furthermore,

These Instances are not^{ar} all to the Point in this Dispute: For our Question is *not*, Whether the Holy Ghost, or Angels, may assume the Appearance of a human, or other Body, by which our Sight may be deceived; but *whether Millions of People*, having the due Exercise of their Senses, can mistake a *human Body* for a *Bit of Bread*, when they have *viewed, handled, and eaten it*, and have each of them, perhaps, repeated those Acts *many Hundreds of Times*?

But, though the joint Evidence of all the rest of our Senses cannot be depended upon; yet (if our Author be infallible) we may safely trust to the (single) Sense of Hearing, in relation to the Judgment we are to make concerning the inward Part of the Sacrament of the Eucharist, “ which (*he says*) informs us by the
 “ Word of God, and the Authority of the
 “ Church of God, that what appears to be
 “ Bread and Wine in this Sacrament, is indeed
 “ the Body and Blood of Christ. Now (*says*
 “ *he*) Faith comes by Hearing, saith St. Paul,

“ and Hearing by the Word of God, *Rom. x. 17.*” p. 55, 56. (By the bye, *St. Paul* does not say *Hearing* comes by the *Church*.)

If my Sense either of *seeing* or *Hearing* informed me from the Word of God, that the inward Part of the Sacrament of the Eucharist is indeed the Body and Blood of Christ, though it appears to be Bread and Wine, I would believe it; but, since it is not taught in the Word of God, I can never believe it upon the Authority of any Church. The Words of our Saviour are *not*, *This inward Part is my Body*, or *the inward Part of this is my Body*: But this is my Body; that is, this *Bread* is my Body. Now our Saviour making *no Distinction* between the inward and outward Part of the Bread, what he said of it ought to be applied *to each Part equally*: And, in Truth, if it be not so, the Text is *not literally* interpreted: But if it be equally applied to each Part, then if there were a Change in the inward Part or Substance, there would also in the outward Part or Accidents; but there being *no Change in the Accidents* or outward Parts, we may conclude there is *none in the Substance*, or inward Part; so no Change at all.

I must be of Opinion, that the Sense of *seeing* may as well be credited as any other Sense, where it is in *equal Perfection* with the other Sense, and in a Matter that is the proper Object of Sight. Indeed I would pay a due Regard to every Sense; and had I been one of the Disciples at the Institution of the Eucharist, and heard my Master say, *concerning a Piece of Bread,*

Bread, which I saw in his Hand, *This is my Body*, I would have concluded that the Bread was in *some Sense* his Body: Yet if, at the same Time that he pronounced those Words, I had seen his Body, and the Bread *two distinct Things*. If I had *viewed, handled, and eat the Bread*, and found it had the same Properties and Accidents *after* Consecration that it had *before*: And if, after I had eaten it, I had *seen the Body of my Lord* sitting at the Table, I must have concluded, he did not mean that the Bread was *literally* his true Body. And considering he was instituting a Sacrament, and that a Sacrament consists of a *Memorial*, and a *Thing to be remembered* by it: Considering that in instituting it, he said, concerning taking and eating the Bread, Do this in Remembrance of me; and that it was usual in sacramental Language to call the Memorial by the Name of the Thing to be remembered; I would, without Hesitation, have concluded, that by these Words, *This is my Body*, my Master meant, *This Bread is a Figure, or Memorial of my Body*. Now in that Sense in which the Disciples had Reason to understand the Words, we are to understand them, for the Sense of them can never be varied.

The Fallacy of our Author's Reasoning lies in his distinguishing the inward, from the outward Part of the Sacrament, that is, of the Elements, which is like the Reasoning of the Author of *A Modest and True Account*, &c. p. 133. "We see (*says he*) with our Eyes that "the Accidents (*of the Bread*) remain the

“ same as before (*the Consecration*;) we there-
 “ fore conclude, that the Change must be in
 “ the Substance, which we cannot see, because
 “ Christ told us it was his Body; and because
 “ we are sure, he was able, by his omnipotent
 “ Power, to make it his Body.”

Saying the inward Part or Substance of Christ's Body is in the Eucharist without the outward Part or Accidents of it, I say again, is not a literal Interpretation of the Words, *This is my Body*; since our Saviour's Body, when he spoke them, had the true Accidents and Properties, as well as the Substance, of a human Body. This being the real Case, the Words ought in all reasonable Construction to be understood, as having *equal Relation to both Parts*, or to both Accidents and Substance: And then the Argument of the Author of *A Modest and True Account*, &c. may be turned against himself: For when we see with our Eyes, that there is *no Change in the Accidents*, (which must be included, as much as the Substance, in the general Expression, *This is my Body*) we ought to conclude, there is no Change at all; for, if our Saviour's Words had been to be understood *literally*, there would have been a Change in the Accidents. As to Christ's being able, by his omnipotent Power, to change the Bread into his Body; I say, with Reverence, it implies such Contradictions (whereof I have shewn many Instances) that I think it no way injurious to his Power to say, He could not do it.

The Distinction, by the Author of *A Modest and*
and

and True Account, &c. between *Transubstantiation* and *Transaccidentation*, is more subtil than solid, and does not come up to the Point in Controversy: For though it is artfully expressed by *Transubstantiation*; yet the Point that our Adversaries are to maintain is, *That the real Body of Christ, that was born of the Virgin, and suffered upon the Cross, is eaten in the Eucharist, which they infer from the Words of the Institution, taken in their literal Sense.* Now those Words *are not*, This is the Substance of my Body; but, This is my Body: So that, I think, *the Catholic Advocates*, by distinguishing between *Transubstantiation* and *Transaccidentation*, and owning that the Accidents of Christ's Body are not in the Eucharist, give up the *literal* Interpretation of the Words, and all their seeming Reasoning is nothing but Sophistry and Amusement.

If we ask the Author of *The Catholic Christian instructed*, "How can the Accidents of
 " Bread and Wine remain without the Sub-
 " stance? or, The whole Body and Blood of
 " Christ be contained in so small a Space as
 " that of the Host, nay, even in the smallest
 " sensible Particle of it? or, The Body of
 " Christ be both in Heaven, and at the same
 " Time in so many Places upon Earth? *He*
 " *will say*, By the almighty Power of God, —
 " which is as incomprehensible as himself, —
 " The immense Depth of which cannot be fa-
 " thomed by the short Line and Plummets of
 " human Reason." p. 56, 57.

Concerning the almighty Power of God, I

have already spoken, (p. 73, 74. see also p. 89.) and with Reverence given it as my Opinion, That the almighty Power of God *cannot do a Thing that implies a Contradiction*; and shewn, that the Doctrine of Transubstantiation implies a great many Contradictions. Now to the three Questions above-mentioned, I reply severally.

To that concerning the *Accidents of Bread and Wine remaining without the Substance*, I say, It is impertinent, and not rightly stated according to the Doctrine of the Catholic Church, which asserts, That the true and proper Body and Blood of Jesus Christ are present in the Lord's Supper, under the Accidents of Bread and Wine. This Question, I say, is impertinent; for if it were possible for the *Accidents* of Bread and Wine in the Eucharist, *to remain without the Substance*, it would not thence follow, *that Christ's Body and Blood are there*. The Question then should be, How can the Body and Blood of Christ in the Eucharist *change* their own Properties and Accidents, for the *Properties and Accidents of Bread and Wine*, and yet remain his true and proper Body and Blood? If to this it should be answered, By the almighty Power of God. I would reply; To every Species of material Beings, both *Substance* and *proper Accidents* are *essential*; and the *Conjunction* of them *constitutes the Being*, (which is denominated from its Accidents;) and consequently the *Separation* of them would *dissolve the Constitution*. At the general Creation, when the various Species of Animals and Vegetables, which inhabit,

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furnish, and adorn this lower World, were *all* made of *one Sort of Matter*, viz. *Earth*: The *different Accidents* which the several Portions of Matter received, made the Variety of Creatures, which gave *Adam* Occasion to call them by so many different Names, as they were afterwards known by. If then that Part of Matter which, when formed, was called *a Lion*, had received the Accidents and Properties of *a Leopard*, and that which was called *a Leopard* those of *a Lion*; then that which was the Lion would have been the Leopard, and that which was the Leopard would have been the Lion, (for by the Accidents the Species were distinguished,) and *without those Accidents*, neither would have been either a Leopard or a Lion. Now, from the Time of their Nomination, whatsoever bears the Accidents of each or either Species, is always deemed to be of that Kind which it bears the Accidents of. And this is the Case with Regard, not only to Things produced in the ordinary and natural Way, but to those also that are produced in a *supernatural* and *miraculous Way*; of which we have several Instances in Scripture. Thus it was with *Aaron's Rod*, which, when it's natural Properties and Accidents were exchanged for those of *a Serpent*, was deemed a Serpent, *Exod. vii. 10.* And so also it was with *the Water*, which, having lost it's own, and received *the Accidents of Wine*, was deemed Wine, *John ii.* Now, if what I have here said be admitted, and, I think, it cannot be denied; *several Contradictions* will follow

from the *affirmative* Side of the Question; as, 1st, If the *Conjunction* of proper Accidents with Matter, or Substance, *constitutes a material Being*; then to say, The Substance of Christ's Body and Blood are in the Sacrament *without their proper Accidents*, is a Contradiction to the Truth and Nature of Things. 2^{dly}, If Things are *denominated from their Accidents*, or apparent Properties, (and *not* from their Substance,) and the Accidents, or apparent Properties of *Bread and Wine only* are in the Eucharist; then to affirm, That it is the Body and Blood of Christ that we eat and drink in the Eucharist, is to *contradict the common Sentiments of Mankind*. And, 3^{dly}, When there is a Conversion of one Species into another; and, by Scripture Example, as well as by universal Consent, the Thing converted is to be denominated from the Accidents it received by the Change, and to be deemed to be of that Kind which it bears the Accidents of: Then, if *the Body of Christ* were in the Eucharist, it must be *changed into Bread*: For the Accidents of Bread, and not of the Body of Christ, are there: And this is a *Contradiction to the Catholic Doctrine of Transubstantiation*.

To the Body and Blood of Christ being contained in so small a Space as that of the Host, nay, in the smallest sensible Particle of it, I say, if the Body of Christ received in the Sacrament is the same Body (as our Author affirms, p. 28.) as that, which suffered for us upon the Cross, and the *only Difference* is, that *then* he was mortal and passible, but *now* is immortal
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and impassible; I say, if this be the Case, and it be allowed, that Christ's Body, when upon the Cross, was *near the Size of a common human Body*; then there must be a *Contradiction in the Assertions of our Author*, unless he can shew, that there is no Difference in Size, betwixt a common Man and the Host, or the smallest sensible Particle of it, which may be less than a Pea. But,

If God can do it, it does not follow, that he actually does it; for there are Things innumerable that God can do, which he never does. The Question, then, ought to be, *Whether, or no, when Christ, at the Institution of the sacramental Supper, consecrated the Bread*; the Bread *was then*, by the almighty Power of God, changed into the Body of Christ, and his *real* Body was *actually contained in the Space of that Bread*? To this I answer, No: For, if it was, Jesus Christ must have *brake his own Body*, and have given it to his Disciples, and they must have *eaten it*; which could not possibly be the Case, because, after the Disciples had eaten that which he gave them, *he consecrated the Wine, conversed with them, and was also betrayed and crucified*. An undeniable Evidence that he was not eaten by his Disciples, and, consequently, that he was not contained in the Bread which they had eaten.

With Regard to the Body of Christ *being at the same Time in Heaven and in many Places upon Earth*, I say, such an Assertion is a *Contradiction in Terms*, and not to be maintained, but by proving, that the almighty Power of God can, reconcile Contradictions, which I never

ver yet heard the boldest Advocate for Transubstantiation ever attempted. Our Author himself seems tacitly to acknowledge it cannot, when he puts this Question, "Is it not a Contradiction for the same Body to be at once in two Places?" and gives this Answer, "Not at all." Yet, surely, were I to assert, that our Saviour has but *one Body*, and *that is in Heaven*; and were, at the very same Time, to affirm, That *that very Body is on Earth*; every Man would justly say, that I had affirmed a *most notorious Contradiction*. I imagine, therefore, that our Author admits, that even the almighty Power of God cannot reconcile Contradictions, seeing he will not admit this (which is so evident a Contradiction) to be one; "no more than for one God to subsist in three distinct Persons; one Person in two Natures; one Soul to be at once both in the Head and in the Heart; and two Bodies to be at once in the self-same Place, as when Christ's Body came in to the Disciples, the Doors being shut, *John xx. 26*. Or, the same Body, after having returned to the Dust, will be, many Ages after, restored at the Resurrection."

With what View our Author mentions, one Soul being at once, both in the Head and in the Heart, I cannot perceive; since, according to the Laws of Nature, it is the *natural Property of every Soul*, and not the Effect of almighty Power upon a special Occasion. It would have been somewhat more to his Purpose, if he could have given an Instance of *one Soul* that, *at once, animated two human Bodies*. But, How

How will he prove, that two Bodies were at once in the self-same Place, when our Saviour came in to the Disciples, the Doors being shut? Where an Assertion carries in it but a *seeming* Contradiction, it requires very clear, and very strong Proof to make it credible; and if founded on a Text of Scripture, that Sense which supports it can never be admitted, *if the Text is capable of another, that is more rational*: But when an *evident* Contradiction is asserted, there is more need of Caution. Now when it is said of our Saviour, *He came in to the Disciples, the Doors being shut*, rather than agree to an Interpretation of those Words, that *evidently carries in it a Contradiction*; I would suppose, they meant no more than that the Disciples, for Fear of the Jews, had shut the Doors, *which our Saviour* (as he easily could) *caused to open silently and unobserved*: Or else I would suppose (which would be no Difficulty to him) he caused some *other opening* in the House for his Entrance, as at a *Window*, or *wheresoever he pleased*. What I have said, I dare say, will *content a Protestant*; but if it does not satisfy our *Author*, or his *Catholic Friends*, I have somewhat else to offer to them, *viz.* If the Body and Blood of Christ may be contained in the *Space of the Host*, nay, in the *smallest sensible Particle of it*, (as our Author holds,) which may be *less than a Pin's Head*, he could easily find Entrance at the *Key-hole*, or even at a *Crevice that is much less*. So that there needed not that *two Bodies*, (that of our Saviour and of the Door) should
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be at once in the self-same Place, and yet he might go in to the Disciples, the Doors being shut.

Our Author's mentioning, one God's subsisting in *three distinct Persons*; one Person in *two Natures*; and the Restoration of the dead Body at the *Resurrection*, could not be designed as a Confirmation of his Assertion, because it is neither *directly proved by*, nor is a *natural Consequence* of either of the Things mentioned; for whether there be three, two, or but one Person subsisting in the Godhead; or two Natures or but one in the Person of Christ; or whether there be any Resurrection, or none at all; whatsoever is the Truth concerning these Things, it makes *no Difference* with Regard to the Possibility of a material Being's occupying, or being in two Places at once: So that his View, I apprehend, must be to shew, *That our Religion requires our Belief of some Things upon Divine Authority, which cannot be comprehended by human Reason*: So insinuating, that *our Saviour's Body being in two Places at once*; that is, in Heaven, and upon Earth, is *one of those mysterious Things*. But,

There can be no divine Authority pretended, to enforce the Belief of this as a Mystery, but as it is a Consequence of the mysterious Doctrine of Transubstantiation, (of which see p. 24.) which Doctrine can be pretended to be proved only by establishing the literal Sense of these Words, This is my Body. Now this carries us back to our first Enquiry, *viz. Whether those Words are to be taken in a figurative,*

tive, or literal Sense? I think I have, in the former Part of this Work, said enough upon that Head: So shall now only ask our Adversaries, whether they have any better Rules for finding that the *figurative* Sense of Words is to be preferred to the *literal*, than, 1st, *When the literal Sense implies many Contradictions and Absurdities*, (which I have shewed in many Instances is the Case here,) and the *figurative* makes it plain and intelligible? 2^{dly}, *When the next Words, in the same Sentence*, undeniably carry in them a *Figure*; and so shew, that the Speaker is no Stranger to figurative Speech? which is Fact in the Institution of the Eucharist: For when our Saviour had said, *This is my Body*, he adds, *which is broken for you*: Now at that Time it was not actually broken. So that by *is broken*, he must mean, *which shortly will be broken*. 3^{dly}, *When the same figurative Way of speaking is frequently used by the Speaker*; as every Body knows it was by our Saviour; who called himself a Door, a Shepherd, a Way, a Vine, called his Father a Husbandman, and his Disciples Sheep, and Branches of a Vine. 4^{thly}, *When the Occasion, upon which the Words were spoken, requires that they should be understood figuratively?* And this is the Case here, the Words being spoken on a *sacramental Occasion*; and we may very well suppose our Saviour to mean, *This Bread is a Memorial of my Body, which is to be broken for you*. And 5^{thly}, *When those Persons, who contend for the literal Sense of the Words, do, in a*
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like Case, prefer the figurative? which our Adversaries do in the Words of the Institution of the other Part of the Sacrament. For though our Lord does not therein so much as mention *Wine*, but says expressly of the *Cup*, This is my Blood, — *Mark xiv. 24.* Yet they do not say the *Cup*, but the *Wine is changed into the Blood of Christ*: (Catholic Christian instructed, &c. p. 27.) Now if all these Circumstances that I have mentioned above, are sufficient to point out Words that are to be taken in a figurative Sense; then those Words of Christ, *This is my Body*, must be so understood; for to them we see they are all applicable. To these Rules we may add one of St. *Austin* before-mentioned, as a Rule well worthy of our Notice. See p. 35.

I have now, in a just and equal Balance, weighed the several Arguments offered by the two Authors mentioned in the Beginning of this Tract, in Defence of their favourite Doctrine of *Transubstantiation*, and such others as I have met with, and found them *all wanting*.

It is an *Evil* much to be lamented, that ingenious and learned Men should take so much Pains, and use so much Art, as some do, to *hide Truth*, and *deceive Mankind*. This culpable Conduct has occasioned some of the most eminent Men, in every Age, since the broaching of the monstrous Doctrine before us, to spend much of their Time in detecting and exposing the Sophistry of our learned Adversaries, whereby they have endeavoured to support it: Whereas, had not the Question been
clouded

clouded and obscured, by the false Reasonings of those artful Men; any Man of common Sense, and a moderate Acquaintance with the History of our Saviour, would with Ease have seen on which Side of the Question Truth lies. He would have needed only to recollect, that at the Institution of the sacramental Supper, our Saviour took Bread, and blessed, and brake it, and gave it to his Disciples, saying, Take, eat, This is my Body which is given for you: And, when he had made this Recollection, to have asked himself: Can I believe, that the Almighty Power of God, at Christ's pronouncing those Words, did actually change the Bread into his real Body, and that the Disciples did eat that Body? No, surely, must he have said, that could not be: For, after they had eaten that which he gave them, and which he called his Body, and after the Solemnity was ended, as we read in the Evangelist Matthew, (Chap. xxvi.) and Mark, (Chap. xiv.) He went out into the Mount of Olives, discoursed with his Disciples concerning his Sufferings and Death; and was actually betrayed, condemned, and crucified. From whence it must necessarily follow, That he could not be eaten by his Disciples, as he must have been, if that which they eat had been changed into his Body: It being impossible if he had, that those Things should have been done by him, or to him.

Who, now, can help wondering, that such Numbers of Men of Sense and Learning, as there are in the Church of Rome, should so earnestly

earnestly contend for the *literal Interpretation* of a Text, when *that Interpretation necessarily infers so many absurd and contradictory Consequences*. I can never think, but it would have been given up long ago, as *not tenable*, were it not that doing so, would be to give up with it the grand Security of their Church, viz. *her Infallibility*. For to acknowledge her to be *mistaken in one Point of Faith*, or in the *Interpretation of one Text of Scripture*, would be to confess, that she is fallible: And then Farewel to *our Author's Holy Church*. But it is still more wonderful, that Gentlemen are not contented in professing an Error themselves, but will, as far as in them lies, *condemn to the Flames, or the Gibbet*, all those who will not shut their Eyes, and profess to believe as, they say, they do. Certainly, the People of that Temper and Disposition, must be highly prejudiced against the Truth, and bear great Likeness to those of whom St. Paul writes to the *Thessalonians*, That *because they received not the Love of the Truth, that they might be saved: For that Cause, God gave them up to strong Delusion, that they should believe a Lie*. — 2 Thess. ii. 10, 11, 12. This is a Text worthy of the Consideration of *every Man*, and I think must, in Fact, exercise the Thoughts of every one, of *every Denomination* of Christians, that has a true Concern for his Soul, and his everlasting Interests, lest by treading in the Steps of that People, he falls into the same Condemnation with them.

T H E E N D.